

"LIGHT," August 6th, 1921.

PSYCHIC MESSAGES AND

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"THE TIMES."  
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# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, AUGUST 6th, 1921.

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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,117.—VOL. XLI. [Registered as] SATURDAY, AUGUST 6, 1921. [a Newspaper] PRICE FOURPENCE.

## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

## NOTES BY THE WAY.

We take no heed of smoky forches,  
The glare that dazzles, the fire that scorches:  
We travel direct and far—  
No fen-fire flash or glow-worm glimmer  
Lures us aside as the day grows dimmer—  
We follow a steadfast star.

—LUCIUS.

We were re-reading lately that masterly work, "Hypatia," by Charles Kingsley, one of the largest-minded and most virile of modern Churchmen. Those who know the book will not need to be told that it is no partisan study of early Christianity in which all the dice are loaded in its favour and against Greek philosophy. Kingsley nowhere attempts to palliate the follies and barbarities perpetrated by the monkish followers of Cyril, the Bishop of Alexandria, in the name of the Church. He frankly and fully faces all these things and shows that the new faith persisted and survived in spite of the foulness within it as well as without it, solely by virtue of its inherent truth. He paints the beauties of the Greek philosophy, its aspirations after the Good, the True and the Beautiful, its exquisite spiritual symbolism, derived from Plotinus, Proclus and Plato, its wonderful metaphysical subtlety, but he does not fail to show how its message failed. The Jewish genius, Raphael Aben-Ezra, after being a pupil of Hypatia, yet himself by his clearness and strength of mind more fitted to instruct her (as she admitted) was quick to discern the secret of the new faith which, in its purity, ministered to the low, the poor and the sick, seeing in each a child of God, and unrepelled by their atmosphere of dirt, ignorance, poverty, coarseness of mind and manners, so distasteful to the sensitive minds of the cultured Neo-Platonists.

It was refreshing to read these things in the light of the baser Christian apologetics of later days, concerned chiefly with the supercilious detraction of great men who happened to disagree with some of the tenets which go to form official systems of Christianity, and carrying arrogant exclusiveness to a point in violent contrast with the broad charity and all-embracing affection of the teachings of Jesus Himself. There is not a scintilla of this bigotry in Kingsley who, reviewing the career of the Church four hundred years after the

dawn of the Christian era, "sees life steadily and sees it whole." It is unfaith not faith that makes men jealous of their creeds, anxious to score points against opponents, trembling for the integrity of their truth and therefore desirous of bolstering it up by tactics fair or unfair. Kingsley was above all this littleness of mind, and his judgments of Christianity are based upon facts and not laboured apologetics more fitted to lawyers with a doubtful case than to men who, affirming a doctrine, are willing that it should be tested by its power as a living truth—something which must prevail against all the malice of its enemies and the follies and errors of its elected champions. One of the lessons we draw from the book is that men cannot be saved by intellectual subtleties or the most exquisite metaphysics masquerading as Reason, for Reason must take in the whole of life-experience and not carefully selected parts of it. It must include Vision, Intuition and Faith as well as Knowledge. We have one test of Truth. It is that which "works well." It is the only test we know. Evil, whatever else we may ascribe it to, is the fruit of Unreason everywhere and always.

\* \* \* \*

There are those who, like Renan, would cling to the idea of continued life even if it meant perdition, and there are others who declare that the prospect of life beyond the grave—life of any kind—would be utterly abhorrent. In this direction, we fear, there is more of pathology than psychology. We survey a civilised humanity whose minds, in many cases, have been sadly warped by an inhuman theology, and whose brains, as the result of generations of unhealthy habits of life, are, as a rule, little fitted to be the instruments of clear and sane thinking. That is why the eschatology of many primitive races living after the order of Nature is frequently nearer the truth than that of civilised peoples—as civilisation is understood to-day. But we are moving away from these old perversions—the grossness is being purged and left behind. Man, instead of evolving into a splendid animal—the ideal of some of our eugenists—is being gradually brought into relation with higher and finer forces that will effect his regeneration in quite other modes than those of an adaptation to a purely physical environment. That, in our view, is the meaning of the spiritual unrest of to-day. The need for repairing and renovating our old house becomes less insistent with the near prospect of removal into a better one. In a word, humanity is advancing largely by the process of rising above its old conditions rather than by re-moulding them.

THE RENEWAL OF THE RELIGIOUS SENSE.—We must turn from the ghost religion of the past, with its anthropomorphic background, to a more real basis, the basis in the evolution of our earth. We must know the tree by its fruits and the creative potency of nature by what it produces. We cannot discover the secret of life in the slime of the sea. We must discover it in creative synthesis; and the more complex synthesis is more truly expressive of the genius of the whole and its incarnation in the finite than the simpler. True religion is such a creative synthesis. If we had a living religion, a vital faith, instead of a ghost of the past, what a difference it would make. We repeat words, but the life, if they ever had life, has passed out of them. The old paradises and infernos have moved to limbo. It would be well to begin all over again.—"The Hibbert Journal."

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and Newsagents; or by Subscription,  
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## VALE OWEN AND SWEDENBORG.

### SOME COMPARISONS.

By ARTHUR J. WOOD.

Very few readers of *LIGHT*, I imagine, are unacquainted with the name of Swedenborg. As seer and philosopher, his claims are too well known to need description here. Almost ignored in his own days on account of his supposed eccentricities, he is now better appreciated, if not always understood. The depth of his spiritual philosophy, the extraordinary range of its subjects, its appeal to one's sense of the realities of the life after death, cannot fail to make a deep and lasting impression on the minds of those who, gifted with some degree of spiritual insight, are able to pierce the illusions arising out of the material environment in which they are temporarily placed.

Those remarkable writings, the Vale Owen messages, are in many respects a wonderful commentary on, and endorsement of, the truth of much that Swedenborg has written. For some little time I have been engaged in making a comparative study of these two writers on spiritual subjects, and I purpose in this article (and possibly later in others, if circumstances permit) to give the results so far obtained, with the sole object and hope that they may be of interest, and possibly, of benefit to others.

#### THE PHILOSOPHY OF SPIRITUAL SPACE.

What is space? Nothing. It is merely an appearance resulting from certain states of consciousness. Swedenborg has much more to say on the subject of space in the world of spirits than can be adduced here, but the following are some of his more striking observations. We shall see later how far the Vale Owen messages agree with them.

"Although all things appear [in the world of spirits] to occupy a place, and to be in space, as in this world, still the angels have no idea of place or space. Changes of place are effected by changes of state—all angels move in this manner, and hence they have no distances [such as we have]. When anyone goes from one place to another, whether in his own city, or to others out of his own city, he arrives sooner when he is in haste, or later if he is indifferent about it, the way itself being lengthened or shortened according to his desire of arrival, although it is really the same way. Hence, with the angels, distances and spaces depend altogether on the states of their interiors; consequently, spaces cannot be measured there as in the world, but are only seen from the state of the angels, and according to that state."

Let us now see what light is thrown upon the above statements by the Vale Owen messages. We shall find much of great interest. As a first illustration, take the following:—

"If a man could take his stand here on some of the high summits . . . he would behold some strange and unfamiliar sights. For instance, he would probably first observe that the air was clear, and that distance had a different aspect from that which it wears on earth. It would not seem so far away in the same sense; and if he wished to leave the summit on which he stood to go to some point near the horizon, he would do so by means of his will, and it would depend on the quality of that will, whether he went fast or slow, and also how far. . . ."

From the above extracts we learn that a change in the will or its desires precedes any change of spiritual place, so that one's "locality" depends upon one's state. Naturally it is difficult, with our ideas solely derived from space and time, to give the words "place" and "distance" any other connotation than that usually attached to them. But we are not without the means of forming a conception which may approximate somewhat to the conditions we are attempting to visualise, as I shall now attempt to show. Take the mystery of dreams. I often think that our dreams, fantastic as some of them are at times, afford us a very real assistance in enabling us to realise a spiritual state of existence; for the dream state is a psychical one, and hence a state of the soul. The body may be asleep, but consciousness is not, and registers its experiences on the memory as indelibly at times as it does in its "waking" moments. With regard to this spiritual space and time difficulty, I will remember a dream I had over thirty years or so ago, and the deep impression it made on my mind at the time, and which I have never forgotten. I used to get up promptly every morning at seven o'clock to go to my work. On this

particular morning when I awoke and looked at my watch, it was five minutes to the hour. Instead of rising immediately, I put my head on the pillow once more, and must have fallen asleep again almost at once—and dreamed. And what a dream! I found myself at a favourite seaside resort of those days. It was a bright and beautiful morning, and the tide was a long way out. I walked for a distance of over three miles to a well-beloved spot of mine, stayed there for a long time, and came back into the town again at noon for dinner. After that, I walked for several miles in the opposite direction to some sand hills, where I sat down watching the tide come in, and otherwise passing the time till late in the afternoon, when I once more returned to the town and had tea. I remember very well what I had at each meal, and how the sea air had sharpened my appetite. After tea, the dusk of evening was beginning to fall, so I made my way to the station to return home, and awoke. Naturally, I was very much alarmed at awakening, and wondered why on earth my people had not called me, believing I should be late in getting to my place of work. But on hurriedly looking at my watch again, I was amazed to see it was only three minutes to seven. Thus, in the space of two minutes, or less, I had experienced a seeming passing of at least nine or ten hours of "time," and covered a good many miles of "space" by walking!

As I hinted above, it is such experiences as these that make one pause and think when faced with the difficulty of understanding some of the spatial conditions of the After Life; and which, in some measure, help us to apprehend them, however inadequately. They show that mind and matter are as far apart as the poles in their respective spheres and properties. It would seem as though, to spiritual impressions of space and time, past and future, are but incidentals of their existence—external concomitants, and it were, of an everlasting now; objectively registering with strict fidelity, and with infinite variety of expression, their purely subjective states, whether of thought or affection; and by means of which they are able to see, and effectively to realise the progress they are making towards that goal, which, though infinitely removed from them, is ever present to their perceptions, and a continual spur to their endeavours to reach that perfection of excellence, called the Beauty of Holiness. This is, I think, as near as we can reasonably expect to get in this life to an understanding of the special conditions which prevail in the other, whether of spaces or times, or of the infinite variety of objects which inform their understandings and delight their senses.

The next extract from the Vale Owen messages, taken from a story too long to quote in full, is given as illustrating the difference in spatial conditions between this world and the next, and as apposite to our subject. It has reference to an incident the communicator witnessed in a certain sphere, and in which children played the principal part. It took place in one of the halls of a great Temple there, where he saw a city "as of gold" slowly emerge into visibility in all its proportions, and into the centre of which a broadway led from the floor of the hall where the children gathered. The children were led by their guides along the broadway into the centre of the city. The communicator says:—

"Although that city stood spatially within the hall, it had properties of distance which were quite real. . . . The children, entering into the broadway, and continuing on toward the open space [in the centre of the city] presented to my vision an aspect of distance ever increasing as they proceeded away from me. They grew smaller to the vision as they would have done had they gone miles away over the open country."

He then tries to explain the phenomenon in answer to a question of Mr. Vale Owen, but not very successfully, and concludes thus: "I am sorry I cannot get at it more nearly, because you have not any mental store which would accommodate my purpose."

On another occasion the same communicator, rallying Mr. Vale Owen on some apparent crudity of query, says "Visualise our environment not so materially. I perform must tell you my tale in earth language. And I must say now 'up' and now 'down'; and again 'forward,' and yet again 'behind.' But these are not adequate to enshrine the more subtle of our conditions."

Another incident of a different kind from that recorded above I give as illustrating, not only the spatial differences between this world and the next, but also as showing the connection between changes of state and environment, in so far as they affect these spatial differences. It is taken



from an account of the history and progress of a great multitude of people who had been massacred in earth life, and who had gradually attained to a condition qualifying them for an advance from a lower sphere to a higher. They had all been gathered together within the walls of a "Guild House," which they had been building, with unseen assistance, for some long time, to receive there both instruction and blessing for their labours. Gradually the walls of the house became transparent, and then invisible, and they found themselves in the midst of a beautiful country "which had not been there when they entered that house." This is a very brief summary of a long and interesting story, and is merely premised by way of enabling those who read to understand what follows. The communicator in his narrative then says:—

"We did not transfer them from one locality to another. Now, this I find difficult to make clear for you, to whom distance is so real a thing. It is not to us as it is to you. You might—as I say to you by way of example—be speaking of you and me at this moment as being distant from each other. For you cannot see me, and you hear me only interiorly as the voice of someone far away. But that is not so. It is merely that your state and my own are dissimilar. Our environment is diverse by reason of our condition being on two different planes of activity. And yet we are not dissimilar in total, for see! you write what I impress you to write, and that could not be so except some likeness of nature should be to you and to me both.

"So it was with those people of the Guild House. It was not their residence which was changed locally, but their environment was transmuted about them, and they became, by that transaction, correspondent no longer to the conditions of Sphere Three, but to those of Sphere Four."

Here we are very plainly shown by an interesting example that a change of spiritual "locality" was, as Swedenborg declares is the case, entirely due to a change of state in those who experienced it. Their changed external conditions were effects resulting from potent causes operating from within themselves on the plastic and sensitive substances of the spirit world. Although the change of "locality" with its new objects to the sight was an appearance, it was also a reality, and Swedenborg says that such appearances are perceived by the angels "in as lively a manner as those on earth are by men, and indeed, much more clearly and distinctly." Spiritual environment is always in perfect harmony and agreement with the internal state of its inhabitants, and this means a perfect world. Here on earth, our environment is, oftener than not, sadly at variance with ourselves. We are circumscribed by bricks and mortar, when we would fain be far away with some congenial task amongst the happy hills and valleys; or enjoying the exhilarating air and scenery of seaside, or lordly mountain.

Happy are they who finally reach that Kingdom where all their lawful desires shall be satisfied without fail, and without stint; and where the greater the uses they perform, the greater the measure of their accompanying delights!

### THE NEWER SAINTS.

We may unthankfully ignore it, to our loss, but the fact remains that the historic and legendary past of our era has made of the twelve months a Christian Year and of the calendar a Saints' Calendar. A trivial generation may aim at killing time, but those worshipful people have shown that it may be redeemed and immortalised. That is why, as a daily reminder and example, their calendar—always supposing it brought up to date and growing with the names of St. Oberlin, St. John Wesley, St. David Livingstone, St. Catherine Booth, and others before whom the heart instinctively kneels, inscribed in letters as red and gold as any—would be so practical. But we Roman, Anglican, Puritan or religious Free-thinker, we need it. There are only too good grounds for suspecting that, since certain of us ignored the calendar and emptied all the shrines, we have been growing more apt in subtler idolatries, from the hanging ourselves about with mascots and other nasty, silly little superstitions to the worship of wealth and materialism, which hinder the building of Jerusalem in England's—and every other country's—green and pleasant land. Our workaday life ought to be punctuated by beautiful imaginative feasts, our luxury by salutary fasts in memory of these splendid people. We need to measure our complacent selves and safe conditions against their tragic circumstance, their spiritual conquest of circumstance. . . . Again, just where our materialistic day, for all its earnest goodwill, starves childhood, such a calendar would enrich it—notably in keeping the function of reverence in healthy activity and showing man miraculous as God's willing tool. . . . It is a sad waste of a sky full of stars not to look at them; a greater not to know and love the radiant ones of our race, who, no less than the heavens themselves, declare the glory of God and reveal, too, the divine possibility in man.—"The Vineyard,"

### TABULATING CLAIRVOYANT DESCRIPTIONS.

By RICHARD A. BUSH.

Some years ago it was suggested that records should be kept by Spiritualist Societies of the clairvoyant descriptions given at their meetings. Acting on that suggestion I began to keep a record of the number and the results of descriptions of spirit people given publicly at the Wimbledon Spiritualist Mission and at a few similar meetings I attended elsewhere. The record is interesting and of value. It is, I think, a proof—if proof were now needed—that clairvoyance and psychometry are genuine faculties, and rules out the so-called explanation of guess-work or fraud. If clairvoyance be altogether accomplished by the incarnate sub-conscious mind, as I have heard a distinguished hypnotist maintain, citing some of his own experiments, I wonder if a hypnotist could produce a similar record under the same conditions, even with his regular "subjects." In nearly every case the mediums whose clairvoyance I have recorded were working normally, and, as every one acquainted with Spiritualist meetings knows to be the practice, without any direction or suggestion from any one on the platform or in the room.

I desire to assure readers that the figures are very careful records, almost brutally severe. I have entered as "recognised" only those descriptions that were clearly and definitely acknowledged as correct. All doubtful recognitions have been booked as "non-recognitions." When people at the close of the meeting or within a few days, have told me that they subsequently remembered and identified the non-recognised description given, I have made the necessary alteration in my figures, but when that occurred a week or more afterwards I did not alter the entry in case of confusion. This was by no means infrequent, and afforded very good indication that the medium was not thought-reading. From my own experience I am prepared to say that in that way alone a discount of quite 10 per cent. might reasonably be deducted from the "non-recognitions," and, therefore, added to the total of recognitions.

Of the unrecognised descriptions some were of spirit guides described for the first time to the recipient. Many were stated to be of friends and acquaintances of early youth—easily forgotten—and quite a large number were of grandparents and other relatives, whom the addressee declared he or she had never known.

Here are the figures. They were taken at 138 public meetings covering the period from March, 1918, to June, 1921. They concern the work of thirty-five different mediums of all grades, male and female, professional and unprofessional:—

Number of descriptions of spirit people given, 1,341.

Definitely recognised, 960, or 71 per cent.

Number of names given in connection with the descriptions, 826.

Admitted to be appropriate thereto, 487, or 58 per cent.

I know from personal experience how difficult it is to place quickly a description at a public meeting. Some of the newcomers amongst the audience seem to lose their heads entirely. Many times have I been told after a meeting that "so and so recognised the description, but was afraid to speak up." In a few cases I have been credibly informed that "a certain person clearly recognised the description, but deliberately denied it."

I have noticed some amongst the congregation over-ready to recognise. On the other hand, the great majority seem to be very hard to satisfy. In a few cases the descriptions have been recognised and claimed by two or more persons in the meeting. In nearly every case, however, by further details being given, the description has been satisfactorily localised. The medium has very often said, "No, it is not for you."

It is difficult to say definitely how many different people had these descriptions. I record the number of people addressed, but many of these are regular comers—at least, for some time. In all, 1,178 people were singled out for description. This figure would, I estimate, represent 300 to 350 different people.

In regard to Psychometry as distinct from clairvoyant vision of spirit-people—when conditions of health of mind and body prevailed—spiritual state or material circumstances have been sensed. During the same period about 1,200 "sensings" have been given, of which, roughly, 1,100 were admitted to be correct. Messages were given in most of these cases (also frequently with the afore-mentioned clairvoyance), and although no record of the accuracy of these was kept, they were in nearly every case admitted to be appropriate and helpful.

There is a tendency nowadays to depreciate phenomena at public meetings. When one has watched society work for many years, as I have, and seen the comfort and consolation given, the new hope and brightness and courage brought into sad lives, the solving of intellectual doubts which our simple phenomena bring, one can only have one opinion upon the subject. I speak with first-hand knowledge when I say that it has also been the means of preventing many cases of insanity and several from self-murder,



## A TEST FROM "THE TIMES" GIVEN TO PROFESSOR NIELSSON, OF ICELAND.

DESCRIBED BY H. W. ENGHOLM.

The majority of the readers of *LIGHT* are now familiar with the tests known as Book Tests and Newspaper Tests, which Lady Glenconner and the Rev. C. Drayton Thomas have made public through their recent writings. Within the last few days we have, through the good offices of Professor Haraldur Nielsson, of Iceland, obtained the privilege of being able to furnish our readers with details of a test from "The Times" which the Professor received through Feda, the control of Mrs. Osborne Leonard.

It was on Monday, July 25th, at 3 o'clock in the afternoon, that we received a visit from Professor Nielsson who, that morning, had had a sitting at High Barnet with Mrs. Leonard, the seance commencing at 10.4 a.m., and terminating at twenty minutes past twelve.

The professor had two objects in calling upon us. One was to acquaint us with the success of his seance with Mrs. Leonard, when his wife, who passed on on July 18th, 1915, had given him, through Feda, many personal and convincing messages, including a Newspaper Test. The Professor's second object was to place before us in some official way a record of the statement made by Feda regarding certain names and passages which she stated would be found in a certain part of "The Times" newspaper of the following morning. The Professor had been careful during this sitting to take down verbatim the communications from Feda, and he handed us his notes, from which we selected the following passage:—  
"In 'The Times' to-morrow, on the front page, second column, not quite the half-way down, there is her name, and close to it there is a name very like yours, but not spelled quite the same, but it is so like it that it looks almost the same.

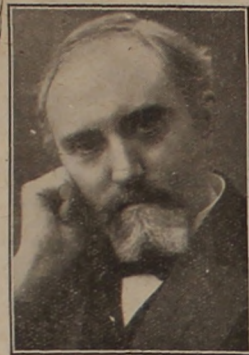
"Nearer the top of the second column there is a name of a place that you have been very interested in, and there are psychic connections with it.

"Now, in the first column about a quarter of the way down there is a person's name, but she does not want you to take it as a name. She wants you to take it as a good wish from her. Though it is a person's name, it has another meaning. Feda thinks that the name Gold is there; she would wish that for you.

"Very close to that, she thinks within an inch, is a name of a dear friend who has passed over. That is all."

It then occurred to me that if this test were found next day to be a veridical one, the inevitable objection might be raised that Professor Nielsson's statement had not been placed on official record before the newspaper was issued. I, therefore, decided to use the General Post Office as recorder of the entire statement from Feda, and at 3.30 that afternoon I telegraphed the whole of Feda's statement, amounting to some two hundred words, from the Post Office, Southampton Row, to Sir Arthur Conan Doyle at his home at Crowborough, Sussex. In that way the message was recorded before the event, and Sir Arthur now holds the statement on the official delivery form of the G.P.O.

The next morning I carefully examined my copy of "The Times," and for the moment I felt as though something must have gone wrong with the Feda message. At any rate, there was certainly nothing in the second column, the assigned place, that I could link up with the statement, so I waited until Professor Nielsson called at my office in Queen Square. This he did about 10 a.m. By the radiance of his smile, and the fact that he seemed to be under the influence of suppressed excitement, I at once gathered that all was well with Feda's message, and that "The Times" test was going to prove something after all. Almost the first words the Professor greeted me with were, "Here is a wonderful psychic riddle. I am probably the only one in England who can solve it. But before I tell you the meaning of Feda's message, I must tell you some facts about my late wife." The Professor then told me that his wife's Christian name was Bergljot, and that for seven out of the fifteen years of their married life she was very ill. During her illness she was part of the time in a London hospital, and for the last five years of her life she was practically



HARALDUR NIELSSON,  
Professor of Theology,  
Reykjavik, Iceland.

crippled. I then asked him where the reference to her name was in "The Times," Feda having stated that it would be found half-way down the second column on the front page of the newspaper.

It then transpired that a mistake had been made about the column. The whole of the matters referred to by Feda had been discovered by the Professor in the first column, and the twenty-fifth name in capital letters in the Births column was the one Feda pointed out as being "her name." Professor Nielsson gave the following explanation to me of how he associated the name "Von Berg" (which appears in "The Times") with his wife's name, which was "Bergljot."

This name is Icelandic in origin, and means "the ugly one from the rock." Mrs. Nielsson was often called "Berga," which means "the lady from the rock." Von Berg, in German or Icelandic, means "from the place, Berg," Berg, being translated, means "a rock."

We feel sure that our readers will appreciate how near the reference "Von Berg" is to Mrs. Nielsson's name, and that only the

Professor himself, with his knowledge of the true meaning of such an unusual name as "Bergljot," could possibly give such an explanation as would link the name in "The Times" with that of his wife. As he truly put it, it was a riddle given to him as the only one who could solve it.

With regard to the next reference made by Feda, the last name which appears in the half column that we give on the opposite page (which is a reproduction from "The Times" of that date) is "Wilson," and she suggested that it bore a resemblance to Nielsson.

The third test given was one that appealed very much to the Professor. It will be noted that in the second line of the first advertisement in the Births column is the name of a place, Holland Park. Professor Nielsson had every reason for being deeply interested in this name, for only a few days ago he had been present at a seance at the British College of Psychic Science, 59, Holland Park, when, through the mediumship of Miss Ada Bessinet, his wife had materialised and given him a remarkable proof, not only of her actual presence, but of her knowledge of a test they had arranged between them, should one or the other be able to come back through the veil and communicate. So Feda's reference to this name, Holland Park, and her statement that there were psychic connections with it, strikes one as being a very convincing test indeed.

We now come to that portion of the message that touched on very personal matters indeed, between the Professor and his wife. If the reader will look at the column on the opposite page he will find the name "Goodbody" being the ninth name down the column. Feda, in giving her message, stated "She wants you to take it as a good wish from her," and then concludes, "Feda thinks that the name 'Gold' is there." No one in this world but Professor Nielsson could possibly explain how the name "Goodbody" could prove a link between himself and his wife. It appears, so he told me, that while Mrs. Nielsson was lying very ill in Iceland, her poor body crippled and her days of illness making her most depressed and unhappy, she sometimes helped him to read the proofs of a book that he was writing, entitled "A Bible for Children." One day while thus engaged, Mrs. Nielsson looked up at her husband, and then gave way to an agony of tears. She had just read the following extract from the Book of Ecclesiastics, chap. 30, v. 15, 17:—

Health and good constitution are better than all gold;

And a strong body than wealth without measure.

There are no riches better than health of body, and there is no gladness above the joy of the heart. Death is better than a bitter life, and eternal rest than a continual sickness.

Poor Mrs. Nielsson, in her helpless condition, realised how very true this was, and how much a "good body" would have meant to her happiness. It was Feda's refer-



Late London Edition.

No. 42,782

Cheques, Postal Orders, &c., should be made payable to "The Times" and addressed to the Advertisement Department, Printing House-square, London, E.C.4, and crossed "Guilts and Co." Telephone, Holborn 6600.

THE TIMES, Tuesday, July 26, 1921.

THE CHARGE FOR ANNOUNCEMENTS OF BIRTHS, MARRIAGES, and DEATHS (authenticated by name and address of the sender) is ONE GUINEA for three lines or less, and FIVE SHILLINGS for every additional line of about seven words. The charge for IN MEMORIAM NOTICES is TWELVE SHILLINGS and SIXPENCE for three lines or less and THREE SHILLINGS and SIXPENCE for every additional line. Announcements may be sent to "The Times" Office, Printing House-square, "The Times" Book Club, 380, Oxford-street, W., or to the Bureau du Times, 2, Chaussee d'Antin, Paris. Forthcoming Marriages in Court Page—Three Guineas for five lines or less, and Twelve Shillings and Sixpence for each additional line. For Small Advertisements, Charges and Index see last column of this page.

BIRTHS.

BIRNSTINGL—On the 24th July, 1921, at 152, Holland Park-avenue, W.11, to HARRY and PHYLLIS BIRNSTINGL—a daughter.  
BROWNE—On the 23rd July, at Hart House, Sedburgh, Yorkshire, the wife of F. A. M. BROWNE, of a daughter.  
CARTMELL—On the 23rd July, at Shipfale-on-Thames, EVELYN, wife of ERIC A. ST. J. CARTMELL—a son.  
CLEMONS—On the 21st July, at 5, Princes-gardens, Fallow, W.5, the wife of FRANK CLEMONS, Chartered Accountant, 36, Chancery-lane, W.C.2, of a daughter.  
CROFTS—On the 24th July, at 101, Burnt Ash-hill, Lee, Kent, the wife of STANLEY WILLIAM FRANCIS CROFTS, of a son.  
DUGGAN—On the 24th July, at College Gates, Worcester, to DR. and Mrs. NORMAN DUGGAN—a son.  
FINNY—On the 22nd July, 1921, at "Tamesa," Kingston Hill, Surrey, EMILY, the wife of WILLIAM EVELYN ST. LAWRENCE FINNY, M.D., J.P., Barrister-at-Law, Mayor of Kingston-upon-Thames, of a daughter.  
FISHER—On the 24th July, at Kilverstone Hall, Thelford, The Lady FISHER, of a son (JOHN).  
GOODBODY—On the 23rd July, 1921, at 89, Lower Baginbun-street, Dublin, the wife of J. B. GOODBODY (late West Kent Yeomanry), Cork Hill, Clara—a daughter.  
GREGORY—On the 14th July, at Lullagade, Decatur, to RORY (née Haywood), the wife of R. V. GREGORY—a daughter.  
HAAG—On the 24th July, at The Manor House, Wrotham, Wilts., to DORIS, wife of NORMAN C. HAAG, of H.B.M.'s Consular Service—a son.  
LOVATT—On the 23rd July, at Trysull, Staffs, VERA, wife of RONALD STRATFORD LOVATT, of a daughter.  
METCALFE—On the 22nd July, at Ditchling Vicarage, Sussex, to DORIS, wife of LIEUT.-COLONEL. BRUCE METCALFE, R.N.R.—a son.  
MORRIS—On the 23rd July, at Simms Farm, Mortimer West, near Reading, the wife of J. TALWIN MORRIS, of a daughter.  
NISEET—On the 25th July, at 47, Lynton-road, Acton, W.3, the wife of JAMES R. NISEET, of a daughter.  
ODELL—On the 23rd July, at 73, Perham-road, West Kensington, to DOROTHY and JOHN FREDERICK ODELL—a daughter.  
O'SULLIVAN—On the 9th May, at Glasagagh, Narroja, Ceylon, to CAPTAIN and Mrs. JUSTIN O'SULLIVAN—a son.  
PEARSON—On the 17th July, at Cromdall, Dantz, the wife of CAPT. H. G. A. PEARSON, 53rd Sikhs F.F., of a daughter.  
PHAYRE—At 47, Staff College, Quetta, Baluchistan, the wife of MAJOR R. B. PHAYRE, M.C., 2/4 Gurkha Rifles—a daughter. (By cable, 5th July.)  
RIGDEN—On the 16th July, at Woking, to Mr. and Mrs. W. B. RIGDEN, a daughter (stillborn).  
ROWAN—On the 23rd July, at a nursing home, Canterbury, to the wife of the REV. B. W. ROWAN, C.F.—a daughter and son.  
SKINNER—On the 19th July, at 9, Carnac-street, Chelsea, to Mr. and Mrs. S. A. SKINNER—a son.  
STAFFORD—On the 14th July, at Redcliffe, New Brighton, the wife of HUGH WARREN STAFFORD—a son.  
TYSER—On the 23rd July, JESSIE (née Quill), wife of WALTER P. TYSER, of Duddbrook, Brentwood, of a daughter.  
VON BERG—On the 23rd July, 1921, at Shrublands, Sydenham-road, Croydon, to MADELINE, wife of CAPT. W. C. VON BERG, M.C.—a son.  
WAKEFORD—On the 23rd July, at 728, Fulham-road, N.W.6, the wife of V. D. C. WAKEFORD, M.B., B.S.—a son.  
WARNER—On the 23rd July, in Cairo, the wife of C. W. CECIL WARNER—a son.  
WARRICK—On the 23rd July, to DOROTHY (née Dimock), wife of R. W. WARRICK, M.B., B.S., Blackheath—a son.  
WILSON—On the 23rd July, at 6, Berkeley-square, Mayfair, to CAPT. and Mrs. C. B. WILSON—a son.

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once to the word "gold" that awakened the Professor's mind to the whole incident, reviving the memory of that heart-rending hour when his wife bemoaned the fact that her worn-out frame was so useless to her. His grief at witnessing her mental agony came back to him with poignant force, and he realised that it was, indeed, a good wish from her that he should enjoy his earthly life in a good body.

Then, last of all, Feda makes a reference to a name, and says, "Very close to that, she thinks within an inch, is the name of a dear friend who has passed over." If the reader will examine the column from "The Times" he will find in the advertisement commencing with the name "Finny," the name "Emily." It appears that Emily was the name of Mrs. Nielson's mother, of whom the Professor was very fond, and the Professor asked me to note that there was no other name in that whole column that directly related to anyone who could be classed as a dear friend.

Except for the mistake of referring to the second column in "The Times," and not the first, the positions of the names, as given by Feda, are to all intents and purposes correct, and I would like to point out to our readers the fact that it is not possible for anyone outside the office of "The Times" to know just where in the first two columns these names are likely to appear, nor is it possible between the hours of ten and twelve in the morning for even any of "The Times" staff to state exactly what will be the position of these advertisements. As these advertisements come in during the day they are set by type-setting machines, kept in little groups of three or four, and lie about the assembling room in trays. It is not until quite late in the day that they are collected and assembled in some sort of order, and the evening is far advanced before the final proof of the front page of "The Times" is closed down ready for going to press. To arrive at the information given by Feda many hours before the front page is "made up," I may say, is practically humanly impossible. It is true that the advertisements that she referred to may even at an early hour of the day have been set, but they would be scattered about, and if one desired to obtain this information from any single member of the staff of "The Times" at, say, eleven o'clock in the morning, it would be impossible to get it, though it might be possible to ascertain that such advertisements were due to appear the next day, providing, of course, that the advertising department of "The Times" already had the "copy," but to give such a statement as Feda has given with any degree of accuracy would necessitate a lengthy investigation through more than one department at Printing House Square, and the interrogation of quite a number of the men employed in the different rooms.

In connection with these matters I may say that I know what I am talking about. I have been many years in Fleet Street, and am quite familiar with the wonderful routine in force at "The Times" office relating to advertisements. Guessing is out of the question, and the only other way, outside of a supernatural method, would be a conspiracy arranged between a large number of men; for no one man is able to state exactly what will appear in the columns of "The Times" on a given date, in such a changeable and variable section as the Births column.

I have now given the readers of LIGHT the facts of this very striking test case. The reproduction of part of the column in "The Times" referred to will help everyone to consider further the accuracy of Feda's statement and Professor Nielson's explanation. And here, for the time being, I leave the matter. I will be very pleased to hear from any readers their expressions of opinion on this most recent test from "The Times."

ENVIRONMENT.

It is this that makes, not breaks you—  
Hear the Spirit now, that wakes you.

It is this that helps, not hinders,  
This—among the dirt and cinders—  
Lonely lot, where all the trying  
Will not make you wings for flying;  
But this lot, so poor and humble  
Is just where you cannot stumble!  
'Tis the womb for a new birth;  
This, the place that smells of earth,  
Starting place to reach your goal—  
Here, the shaping of your soul!  
Later, when that soul is freed,  
Fruit shall come of buried seed;  
Shall the cramped and rusted cage  
Break away with newer age.  
Reaching out from cage ungilded,  
See the dwelling ye have builded!  
Building blindly—walls and rafters—  
Knew ye not that this came after?  
Deemed ye set but stick by stick—  
Deemed ye laid but brick on brick;  
Brick on brick and nothing showing?  
All the while ye, all unknowing,  
To the Master's plan were true,  
Building better than ye knew!

—E. K. G.



# PERPLEXING PROBLEMS, TELEPATHY, CLAIRVOYANCE, &c.

By H. A. DALLAS.

A similar experience to that recorded by Mr. Horace Leaf (*LIGHT*, July 23rd, p. 478), came under my notice some years ago. A relative of mine who was occasionally clairvoyant gave a description, in my presence, of what she saw near her sister; the latter told us afterwards that what she had described was a scene which she had, only a short time before, read in a book.

On another occasion I visited a medium, who used a crystal to help her clairvoyance. During the interview I enquired how she was able to distinguish which pictures seen in the crystal were applicable to me. She replied that she was obliged to use her discretion. "For instance," she said, "when you arrived I saw flags in the crystal, but I knew that would not be likely to have anything to do with you." Therefore she did not mention this picture to me; but I had just passed through a street decorated with flags when on my way to her house!

These and similar experiences warn us that clairvoyant visions do not, of necessity, involve communication from discarnate spirits.

It is highly improbable that, in the two instances I have given, spirits were communicating these visions to the medium. When descriptions are given by clairvoyants of persons who have died, whose appearance is familiar to someone in the room, we are not justified in assuming that they are always "communicated" by unseen beings. They may be so, or they may not. It seems that thoughts which have been actively present in our minds, and which have become latent, are perceived as pictures by a clairvoyant. The thoughts of the discarnate, also, are presented often in this form. Dr. Hyslop was convinced that this was the method employed by the controls of Mrs. Chenoweth; and many other experiences lead to the same conclusion. [See *Proceedings American S.P.R.*, Vol. VI., p. 25.]

How, then, are we to distinguish between impressions received from incarnate minds and such as come from those who have passed out of the body? We have no right to assume that all descriptions given by mediums are of the latter kind; but have we any means of assuring ourselves that some of the messages have been obtained in this way? If a description is accompanied by information unknown to anyone present we have reasonable grounds for thinking that it is an impression from the Other Side; or if the accompanying communication has a selective and purposeful character we are justified in attributing it to a selecting mind which is not that of the medium or of those present.

In "Objections to Spiritualism Answered" (pp. 97 and 98) I have given an experience which contains both these tests. In the incident there recorded the fact communicated was unknown to either the medium or myself; it was not consciously known to anyone at all on this side. It was a fact closely associated with the person previously described to me, and it appeared to be purposely selected as evidence of a kind to meet my doubts. Moreover, it was appropriately characteristic.

Many genuine communications may be made which are not accompanied by such evidence as this: they may be intuitively recognised, and conviction as to their origin may be personally satisfactory. But we should be careful not to expect others to accept our personal intuitions. If we realise the tremendous implications involved in the acceptance of the truth of communication from those who are called "the dead" we should also realise that our claim that this is a fact should in particular cases, as well as in general, be supported by evidence which will commend it to the attention of cautious, reasonable men and women. When we have admitted the possibility of other explanations of some of the experiences of clairvoyants there will still remain a large mass of facts to be accounted for, supported by evidence of an arresting kind indicating spirit communication.

There is one other point in Mr. Horace Leaf's interesting paper to which I should like to refer. He says that he thinks it is "one of the chief aims of a mental medium's spirit helpers . . . to insulate him" so that he may not be "open to receive telepathic impressions from all and sundry." I agree with his opinion; experience bears this out. When the developing helpers are wise I believe they seek to achieve this. A case in point is that of Mrs. Piper. She was very difficult to hypnotise, and even when the attempt succeeded Professor William James tells us that he only succeeded in suggesting "muscular phenomena or automatic imitation of speech or gesture" under hypnotism. He adds that he found "no clear signs of thought-transference as tested by the naming of cards or during the waking state." [*S.P.R. Proceedings*, Part XVII., pp. 653, 654.] This is a remarkable circumstance when we remember how many communications giving information quite unknown to Mrs. Piper were given through her when in trance.

Dr. Hyslop says that only one person was able to hypnotise her at all. She seems, therefore, to have been, normally, closed to suggestion from those in the body; and her receptivity to impressions in the trance state is for this reason the more remarkable.

I should like to add a few remarks on Mr. Arthur J. Wood's interesting paper on "Why Spirit Names are Hard to Communicate." The solution he suggests would solve the problem in connection with the names by which spirits may be known in the Beyond, but does not explain the difficulty experienced in getting the names by which they were known on earth correctly given.

This does not seem to me very puzzling, however, although some seem to find it so. As commonly used names are mere labels, almost as meaningless as letters of the alphabet, or numerals. If, as the extract from Swedenborg and other communications suggest, the language of spirits is a language of ideas it is not hard to understand why labels of this sort, devoid of meaning, make no abiding impression on the memory.

Occasionally a name is given and used with reference to its significance, but this is exceptional. It is, I imagine, because the labels we give to persons here have no real meaning in connection with their characters, quality, or condition, that they are often forgotten altogether.

Moreover, there is another reason why the transmission of names with no meaning is difficult. Transmission, as Mr. Wood points out, is not effected in words; the mind and brain of the recipient translate into words impressions received as ideas. The ideas are often communicated pictorially by images evoked in the mind of the receiver, and very few names lend themselves to being transmitted in this way. There is a case recorded in the "Proceedings" of the S.P.R. in which the name to be transmitted was Merryfield. The medium's control said: "I see a field with children playing in it." The image was most apt, but few names can be symbolised in this way.

Some investigators make a great point of getting right names, but other tokens of identity are far more valuable; for when a name is given correctly it is easy to explain this as due to immediate thought-transference, whereas subtle indications of character or habits are much less easy to account for in this way.

In this connection it may be of interest if I quote from a letter received by me from Dr. Richard Hodgson in reply to a question I had put to him referring to the fact that Stainton Moses, when asked for the name of "Imperator," had given (through Mrs. Piper in trance) a name which did not correspond to the name he had communicated confidentially to his friends before his death. Dr. Hodgson wrote (date July 6th, 1903):—

"Of course the difficulty with Stainton Moses and these names is a very special one. It is not like the mistake in a name where a person might forget or make momentary slip of memory, and it must be supposed that the names are engraven, so to speak, in Stainton Moses' memory somewhere or other, but even here, of course, allowance must be made for disturbances of consciousness of one form or another. Consider the incident of Emerson attending the funeral of Longfellow and then remarking to his daughter, as he went away, that the gentleman who had been buried was a dear and loving gentleman, or some such words, but that he had forgotten his name. . . . Other mistakes in names arise from the inability of the amanuensis who acts as intermediary."

To the problem of the name given by "Imperator," when controlling Mrs. Piper, not corresponding with that communicated by Stainton Moses in his earth life a clue has been found within recent years. A personal friend of Stainton Moses told me that the latter gave him the name of "Malachi" as the real name of "Imperator." My informant said: "The prophet Malachi." Dr. Hyslop was informed by a Hebrew scholar that "Malachi" means "messenger"; there is no evidence that it was a proper name, i.e., the writer of the book which bears this title is anonymous and wrote under a pseudonym. This statement was confirmed to Mr. J. Arthur Hill by another scholar.

The controls of Mrs. Piper refused at first to give their names; whether they subsequently did so I do not know, but the point of special interest is that they called themselves "The Messengers." When we remember, as Mr. Arthur J. Wood has said, that the language of spirits is a language of ideas translated through mediums into words, the fact that Stainton Moses received the name of "Malachi" (messenger) for "Imperator," and that the group communicating through Mrs. Piper under "Imperator's" leadership called themselves "The Messengers," throws considerable light on the apparent discrepancy. Stainton Moses was probably quite mistaken in identifying the spirit who communicated with him under the name of "Malachi" with the writer of the prophetic book in the Bible.

The lesson of this incident is a lesson of patience. At the outset of my inquiries into Psychical Research Mr. F. W. H. Myers wrote me a kind and helpful letter in which he said success would be the reward of whosoever could be most patient. He learned this lesson himself, and therefore he is a safe guide in these labyrinths; short cuts are misleading; Myers warns investigators to "beware of pre-constructing from too few factors their formula for the sum of things."

Mr. EDWARD SUTTON's little pamphlet on Christian Science, "What Are We?" has, he tells us, had a considerable success. Price 1d., it may be obtained from the author at 3, South Cliff, Eastbourne.



## THE SNARE OF SECTARIANISM.

In the course of his address to the London Spiritualist Alliance in March last, Mr. J. D. Beresford said: "If the Spiritualist religion is to permeate the whole mass of mankind, it must first and foremost avoid the snares of sectarianism and of politics." These are wise words and worthy of a foremost place in the minds of such as are engaged in the task of teaching the people those great truths for which we stand. It seems to have been an almost irresistible tendency all down the ages, when any new aspect of truth has been revealed, for the enlightened to proceed at once to erect some temple in which to enshrine the truth with which they have been entrusted. Entrance to this edifice is only to be obtained by those who have been duly initiated and have the password. These are the "Orthodox." Others are outside the pale. Now, we have in our midst a fine example of the effects of such tendency, and we have the advantage of being able to see how the experiment has worked out over a course of nearly two millennia. The Church of England, through some of her more progressive leaders, confesses that "institutional religion" is on the wane. The test of membership on her councils used to be attendance at Holy Communion. This, many years ago, was abolished, and the somewhat more general qualification of Confirmation substituted. This, again, gives way to that of Baptism. Will this also go? Were this to happen it would have the effect of removing the last vestige of "institutionalism."

The orthodox at present view such a proposal with horror. But there is a precedent even for such radical dealing with tradition as this would be. Circumcision was to the first Christians a rite ordained by God as entrance into the church of their Jewish forefathers—the Church of which they themselves were members. Yet when necessity arose they abolished it—with many misgivings and some soreness of heart. When the followers of Swedenborg created the Church of the New Jerusalem, they meant to enshrine the teaching of that great soul in a visible edifice. It is open to argument, however, whether they did not in reality erect a tomb instead. His influence, by its own intrinsic merit, has had a great effect on the thought of Europe. But that cannot be claimed as the result of the activities of the New Church. Whereas Swedenborg is constantly referred to and quoted, that Church is seldom mentioned. It is indeed doubtful whether any large percentage of those who know something about his teaching are aware of its existence; while those who are so aware have naturally at the back of their minds, perhaps unconsciously, the feeling that, so far as they accept his teaching, they are also giving their adherence to the institution that claims to represent him as a Church; and that, so far as this is the case, they are slighting that particular religious body to which they themselves belong. It may be that Spiritualism is destined to go the same way and take on the guise of institutionalism. That would constitute it a sect, and the history of sectional religion does not augur well for its future so conditioned.

## DIFFICULTIES OF NAME TRANSMISSION.

In the view of a correspondent—Mr. Thos. W. Widgery (Longfield)—the article by Mr. A. J. Wood (page 470) on the difficulty of obtaining names through mediums, while clear and very helpful as far as it goes, omits one very simple explanation of this difficulty. It is this:—

Most words are symbols either of definite objective phenomena, of which the connotation is firm and constant, or of equally clearly defined subjective states. The term "apple" has for each a clear connotation: the word "flower" is not so definite, but still it represents certain well-defined characteristics, and we might postulate that the thought "flower" is a fairly constant group of vibrations easily translatable by most persons. Similarly with such words as hate, anger, etc.

Now let us examine the connotation of a name. Each name has either a particular connotation, or else is merely an almost empty term with practically no content.

Thus "James" is for me the group of attributes representing a known person or it is merely a general term of which the connotation is that it is masculine and singular.

It would thus appear that the thought "James" is much less clear than the thought "flower" or "sorrow," etc., and that consequently a transmitting intelligence, working with thoughts only, must have difficulty in thinking "James" unless it is associated, for both transmitter and receiver, with a person of known characteristics. A lady medium of my acquaintance always receives names as written in luminous letters before her.

NEW ZEALAND SPIRITUALISTS.—In Wellington, N.Z., Mrs. J. W. Stables, the retiring president of the National Association of Spiritualists, at a recent social evening to members of the Wellington Church, was presented with a diamond ring in recognition of her voluntary services to the Wellington Society, and in appreciation of her efforts to keep spiritualistic platforms above reproach.

## A STARTLING EXPERIENCE.

Mr. T. Pearson (Westgate, Haltwhistle) sends us the following vivid account of the experience which formed his first introduction to Spiritualism, and which must have been as convincing as it was startling. He has given us the name of the gentleman, now deceased, at whose house the sitting he records took place, and of the medium through whom the communication was made, and who is still living at Low Fell:—

My mother was married when she was about eighteen. At thirty-four she lay dying of consumption. When she passed away I was a few weeks from being fifteen years of age. At nine o'clock in the morning I went to her bedside, and said: "Mother, you are going to die, are you afraid?" She replied: "No, only I am sorry to leave so many of you behind, but some of you won't be long in following me. Be a good boy, say your prayers, and meet me in heaven." At ten, two or three of the ladies living in the same street came in to see her. Mother began to cough; one of the ladies raised her from the pillow to ease the coughing, and she died in her arms, with eyes fixed on me to the last. In the next eighteen months, three little sisters died.

At about thirty years of age, being then married, I was living at Low Fell, whither I had not long removed. At that time I had become Agnostic in outlook, with nothing but blank uncertainty before my vision. One day, in the course of conversation, my neighbour said to me, "Have you ever been to a Spiritualist meeting?" "No," I replied. "Will you go?" he asked. "Well," I said, "if you can demonstrate continuity of individual consciousness, and prove that there is another life after this, then I am your man." He explained that he had at one time been connected with Spiritualism, but for the past few years had not had anything to do with it. "However," he added, "I will arrange with a friend for a room, and we will investigate." I agreed to the proposal, and he arranged for private investigation at the house of Mr. W. in Low Fell.

On the first occasion there were five of us; three members of Mr. W.'s family, my neighbour and myself. We sat in the gloaming, around a small deal table, put our hands on it, and began by singing a hymn. While we sang my neighbour, who sat opposite me, went into a state which I was told was trance; then, leaving the table he came behind me, and put a hand on each of my shoulders. We ceased singing, and Mr. W. said, "A friend of yours wants to speak to you." I got up, and faced what I now know to have been the medium of our party. His eyes were closed, and he grasped me firmly by the hand. I said, "This is new to me, and I am given to understand you are a friend of mine." He nodded in assent. I asked, "Can't you speak?" He shook his head. "Well," I remarked, "this is a strange business to me; I want evidence, and if you can't speak there is no evidence; will you try and speak?" Again he nodded. I said, "Take your time, we can wait."

The mouth of the medium worked for a few minutes, but no word came. At last, with tremendous suddenness and emphasis he called out, "Tom! Tom! Tom! I am your mother." I was not thinking of my mother. It was my mother's voice; it thrilled me. I said, "I am here to investigate; I can't see you. How am I to know that you are my mother? Can you give me any evidence to prove it?" There was nothing in my own mind of any incident. Then quietly came the question, "Do you remember coming to my bed-side just an hour before I died, and saying, 'Mother, you are going to die; are you afraid?'" The incident, which had slipped from my memory, flashed up in an instant before my mental vision: its sudden recall stunned me. I said, "Yes." "Do you remember," she continued, "what I said about being good and meeting me in heaven?" Then she went over the identical conversation, saying further that goodness was vastly more important than she then knew, and that I must continue to follow that advice—for "nothing matters but goodness." She told me that she frequently visited my home, knew all about my wife and two little girls, and would come again should opportunity permit. She added that it was difficult for her to control the medium, not having any experience before, and finally bade me good-bye.

I had not spoken to any of the company about my mother; and I was a comparative stranger. "Telepathy, of course!" will, I suppose, be the explanation of those who know all about it.

FAIRIES.—We have received a letter from a lady in Ireland stating that she and her son-in-law and daughter obtain communications through the Ouija-board from a fairy who states that he is a leprechaun, and that their family demesne had always been the habitation of leprechauns; also that a ruined fort near by was a haunt of the pixies. The lady says further that on the visits of her little grandchildren their elders allow them to have the board to themselves, and listen to the fun they have with the fairy, who tells them how the fairies talk to the rabbits, ride on the hens' backs, etc. Her small grandson declares that he has always seen fairies, and had supposed other people did, too, though he did not know what they were. We are sending our correspondent's story, which is evidently told in good faith, to Sir A. Conan Doyle.



## LIGHT,

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## THE PSYCHIC KNOWLEDGE OF AN EARLIER DAY.

VINDICATED BY LATER EXPERIENCE.

Looking backwards over the career of the Spiritualist movement, as reflected in its literature—books, pamphlets and periodicals—we have been struck by two significant things.

First, we have noted a certain line of continuity in the rational and sensible order of teachings. Now the literature of the movement, especially in the past, was marked by a great deal of (shall we say?) embroidery. For many writers it was not sufficient to set out a plain tale. They evidently felt it to be in need of embellishment, and it was really not difficult to embellish, considering how easily our subject in some of its phases lends itself to romance. But in despite of this romance and of much that shows itself to be plainly fictitious and absurd, the sane and sensible side maintained its hold, and presented—decade after decade—a clear-flowing stream of reasonableness, the warrant and testimony of the essential reasonableness of the whole subject. This has been the salt of Spiritualism, preserving it from the contamination of any accretions of superstition and morbidity.

Another thing we noticed about our literature was the neglect from which its older records suffer. Turning over the pamphlets, tracts, periodicals and books of thirty and forty years ago we found a great many of the problems which exercise investigators to-day adequately and satisfactorily explained. We had often noted that much over which psychical researchers reason and speculate to-day, arriving only slowly at conclusions, was settled by philosophical Spiritualists many years ago. Recently in going over some old pamphlets in which the resources of trance-speaking were drawn upon to answer questions and solve difficulties, we were astonished at the clear and simple elucidations of problems in which the scientific psychical researcher is still painfully groping.

The fact is that in the last generation a high level of knowledge in psychical matters was attained—one that we are only now beginning to reach in the way of general teaching.

In some of the volumes belonging to the past thirty, forty or fifty years, are set down things which made little or no impression at the time, which passed out of memory, or at any rate out of recognition, but things which were true and to which we find ourselves returning after years of investigation along other lines. It almost seems as though, if some of us had been wise, we might have saved ourselves much trouble. Here were all the explanations we wanted set down in print and coming in most cases as teachings "from the other side." Doubtless many of their readers read them dubiously, as things that might or might not be true, and feeling, perhaps, that their source made them at least suspicious. A spirit guide, for example, explains the phenomena of haunting, of materialisation, of trance and many other matters. Very interesting, of course, but of no importance as compared with a scientific text book from someone who had studied the subject on the mundane side. We have lived to see

a good deal of psychic knowledge incorporated into our subject that we first heard from the lips of unlettered mediums many years ago. We saw that the information then given was discarded and forgotten, and only after many years reached and verified, thus vindicating the "mediumistic stuff," as we have heard it contemptuously called. The fact is that some of the "mediumistic stuff" was far more true and instructive than is generally recognised.

When the present stringency in the publishing and printing trades has passed, we hope and expect to see the publication in popular form of some of the best psychic literature of the past. It will come as an astonishment to many readers to-day that such treasures of knowledge and wisdom could pass, as they did mainly pass, without more appreciation from the readers of an earlier time. In this older literature Spiritualism was made reasonable, and its scientific and philosophical aspects were ably handled, although its full importance was not then clearly recognised.

To-day we know that Spiritualism, as a great inspiring force, is in the world to stay and that it is entering the minds and hearts of the people. It is well to know that however far the emotional driving power may take us it will never lack the accompaniment of a sane, reasoned and well-tested body of fact and philosophy.

## THE UNSEEN GUIDANCE.

To those who are able to get underneath the outer crust of things, and dip down below, the signs of the times are big with meaning. Surely the fact that this present intense feeling after a knowledge of the spiritual world has come about just at this particular time is not without significance.

Call to mind for a moment what has been happening in the realm of accepted science of late. Think of the development in the application of electricity, the discovery of X-rays, Beta-rays and their cognates, wireless telegraphy and telephony, Radium, the investigation of what the old thinkers called the Luminiferous Ether, and now the application of the theory of Relativity to gravitation, time and space. These are indications of a wider extension of human knowledge and the harnessing of powers which, in comparison with those controlled by humanity a century ago, almost assume an attribute of infinity. Indeed, we are now accustoming ourselves to deal with infinities as quantities quite within the capacity of the human mentality.

Now all these variations of enterprise on the part of those thinkers who are leading the thought of the present age are as truly inspired from the spiritual realms as were the spiritual aspirations of the prophets of olden times. Men are being led to-day as they were led then.

Yet this leading is not without circumspection on the part of those spirit friends who guide our progress. It is the result of a highly organised plan of campaign in the Spiritual Spheres. And, being such, it is carefully controlled. As of old, so now, the beams from the Shekinah Light, which are allowed to penetrate through the Veil and to shine upon our onward path, are carefully regulated to our capacity of reception. And the powers given into our hands are restrained in their using. For we are told that these powers are so mighty that were they to fall into the hands of people not sufficiently progressed in spiritual attainment, these forces would be so used that they would set back the true progress of the race, and terrible consequences would ensue. In other words, spiritual and moral progress must go hand in hand with the progress of science.

This can only be brought about by the linking up of the members of the human family here with their elder brethren who have attained to the wider outlook, the deeper knowledge and the higher apprehension of God's will and purpose during long residence in the spiritual world.

This is one of the chief objectives of the present widespread operations which have become apparent to us in their various phases of Spiritualism, Psychic Research, Theosophy and their offshoots under various names.

Our Angel guardians are patiently pursuing their great task with unrelenting purpose. They have pressed into their service all who will help their cause here below and, in face of many failures and many deflections of their inspiration into unworthy channels, they still go forward and their victory is sure.

Though Love repine and Reason chafe,  
There comes a voice without reply:  
'Tis man's perdition to be safe  
When for the Truth he ought to die.

—EMERSON.



## FROM THE LIGHTHOUSE WINDOW.

"Survival, Westcent, London," has now been accepted by the Post Office as our official cable and telegraphic address.

The Rev. Walter Wynn, in the course of his South African tour, lectured in the Town Hall, Pretoria, on June 27th, on "Is Spiritualism of God or the Devil?" before what the "Pretoria News" describes as "a rapt audience."

It is good to find the Paris correspondent of the "Daily News" (July 28th) taking note of Dr. Geley's important experiments in psychic science, and sending to the journal he represents a lengthy account of the materialised hands and feet obtained through the medium Kluski. We commend this excellent action to other sections of the Press.

We are pleased, too, to see in the "Edinburgh Evening Dispatch" and the "Dundee Courier" reproductions from *Light* of part of Mr. Duxbury's account of a sitting with Miss Bessinet.

Referring to the suggestion made at the recent annual conference of the Spiritualists' National Union that the next gathering, in 1922, should be an International Conference, to be held in London, the "Two Worlds" writes: "We think the time is ripe for such an assembly. Before the European War our National Union was in close touch with Continental Spiritualistic organisations, largely as the result of previous Internationals at Geneva, Brussels and Liverpool. Now that the European situation is eased, France, Belgium, Denmark, and Great Britain are settling down again, but Spain, Italy, Portugal, Germany, and other countries are still Spiritualistically unsettled. The International Bureau, under the guidance of our old friend, the Chev. le Clement de St. Marcq, is pulling the Spiritualists of many nations together, and this country should, we think, take some hand in drawing all nations together."

Our contemporary adds: "There is quite a possibility of Belgium, France, Norway, Denmark, United States and Brazil being represented, and quite probably several of our overseas compatriots would join in the proceedings. For such a gathering there is only one venue, London, and we trust our National Council will take their courage in both hands."

Under the auspices of the London Spiritualist Alliance, the first International Congress of Spiritualists in Great Britain was held in London in 1898. It is fully reported in *Light* for that year, and the many addresses delivered make interesting reading to-day, after a lapse of twenty-three years. The opening address was delivered by the President, Mr. Edmund Dawson Rogers.

Mr. Horace Leaf, continuing his reminiscences of his mediumship in the "Psychic Gazette" (August), in speaking of a remarkable Direct Voice sitting with Mrs. Etta Wriedt, held at Mr. Stead's house at Wimbledon, describes an old lady who came and spoke and was recognised, but who apparently was ignorant of the fact that she had died. He says: "This showed itself in the matter-of-fact way in which she took things. Evidently very narrow in her religious beliefs, she had thought the change death brought about to be a totally different state. The naturalness of the next world had not yet altered her conception of things. In life she had hated Spiritualism, and in death she had not changed in this respect, as the following remarks show. 'Your mother is coming over here in three weeks' time,' she informed her nephew, 'and I have been given permission to go to meet her.' This she seemed to regard as quite natural. 'Never mind, aunt,' replied her nephew. 'Mother won't mind. She understands Spiritualism.' 'What,' returned the old lady sarcastically, 'does she still dabble in that thing.' 'Yes, aunt; you wouldn't, would you?' 'Not I.' 'But, aunt,' protested the gentleman, greatly amused at the old lady's intolerance, 'this is Spiritualism.' 'Is it?' said she, quite startled, 'then, good-bye; I'm off.' And off she went, for with that remark the trumpet dropped and auntie spoke no more."

Mr. Leaf also has some interesting particulars to relate about phantasms of the living. He considers that in the great majority of cases the individual who thus supernaturally appears is quite unaware, both at the time and after, that anything unusual has occurred. "A large percentage of these cases," he says, "may be due to nothing more remarkable than hallucination on the part of the seer. Many can be best accounted for by the hypothesis that the person clothed in his psychical body leaves his physical body, goes to the distant spot, where in some way he makes his presence known to one or more individuals, and then safely returns to his physical organism again. I have often seen such phantasms, and as a rule they are difficult to distinguish from real disembodied spirits."

He adds: "In my life I seem several times to have appeared in phantasmal form to different people. On no occasion have I had the slightest reason to suppose anything of the kind has been taking place. On most occasions I have been able to discover that when my apparition has been seen I have been fast asleep. Beyond that I can offer no explanation for the strange happening, except in two cases, when I think suggestion on the part of the percipient may account for the appearances. So positive have my informants been that they have seen me whilst they were wide awake and not thinking of me, that I cannot doubt their veracity. On one occasion only was I sure that I was awake at the time that my phantom was seen." Mr. Leaf goes on to relate the details.

Such particulars from experienced sensitives have a distinct value, and we are glad to find that others in this field who are preparing to publish their experiences are Mr. J. J. Vango, Miss Violet Ortner and Mrs. Annie Brittain.

The Rev. G. Vale Owen, writing in the "Weekly Dispatch," speaks of the strange perversion of mentality which overtakes so many minds when brought out of their habitual line of study into the region of Psychic Science. He says: "I have been struck with this fact again and again. Men of all phases of knowledge—scientific, philosophical and religious—display a breadth of mind and a grip of things which fill one with admiration. They are democratic in social matters, they are up-to-date in every way—until they come up against this subject. Then they suddenly revert to the attitude of mind and straitened vision of the Middle Ages. Scientific and theological orthodoxy assumes its sway and they form their judgment, not on facts—which they deny without examination—but on prejudice alone. 'Prejudice' is that state of mind which 'prejudges' a question without searching into the facts. And this is exactly what brought about the condemnation of Galileo centuries ago when he said that the world was not flat and stationary but that it was a globe and moved."

The first number of "Psyche" has reached us, a quarterly review of psychology, which incorporates the "Psychic Research Quarterly." In an editorial note it is stated that "The policy of 'Psyche' is to provide a conspectus of all the most reliable views, while not ignoring more advanced and tentative developments on which opinion is still divided." Dr. J. P. Lowson writes on "The Interpretation of Dreams," Dr. E. Prideaux on "Criminal Responsibility" and Mr. E. J. Dingwall on "Scientists and Psychical Research." These and other articles possess a timely interest, and the Review should supply a need.

The growth of Spiritualism in Glasgow is the subject of a long and thoughtful article in the "Glasgow Herald" (July 23rd), described as "From an occasional correspondent." He says: "There are a number of families in Glasgow where one and sometimes two members possess mediumistic powers in a high degree, and a séance in such circles, where there is neither a desire nor the inducement to defraud, is a revelation. More especially is this the case in a highly developed circle where the trumpet is used. When the conditions are at their best the 'controls' come and talk quite freely with those present and establish communication with those who 'have drunk their cup a round or two before.' The procedure is simple in the extreme. A trumpet made of tin, narrow at one end and shaped not unlike a megaphone, is placed in the centre of the room, round which those present sit on chairs; there is no linking of hands. A few minutes' silence in the dark, then a hymn or two are sung. Results sometimes come rapidly and definitely, at other times the indications are barely perceptible; sometimes nothing occurs, but under suitable conditions there can be no mistake about the genuineness of the phenomena experienced. . . . In several cases, after every precaution had been taken to establish the identity of the voice speaking through the trumpet, direct communication has been obtained with relatives."

The writer continues: "It would be easy, but unfair without the consent of the parties involved, to give chapter and verse of several such experiences, and in any case the sceptics are so sceptical that even the most complete details would only result in an added shrug of disbelief, accompanied by a pitying thought as to the sanity of the narrator. The Doubting Thomas can investigate for himself; this article is no endeavour to induce people to take up the study of Spiritualism, but is merely a sketchy attempt to recognise a comparatively new feature in our city life, highly spiritual in its trend, although divorced from orthodox practice, but so far removed from materialistic considerations as to merit the respect of those who do not recognise in every new thought or discovery some fresh machination of the Devil."



## PSYCHIC PHOTOGRAPHY. A PHILOSOPHY BORNE OUT BY FACTS.

By F. R. MELTON, B.Sc.

The much-debated subject of the genuineness or otherwise of the Spirit photographs that have come before us from time to time has generally been dealt with from the standpoint of proving the bona fides of the person taking the photograph, or the honesty of the medium through whose power it is produced. The importance of establishing these facts I quite admit, but they tell us nothing of the process by which it is possible for such phenomena to occur, and my present object is to try at least to formulate a working hypothesis on the subject.

In order thoroughly to understand the principle involved in this branch of natural phenomena, it will be necessary to trace the matter as near as possible from its source. The transmission of thought is a demonstrable fact. When we speak of the transmission of anything, we, of course, know there must be something capable of being transmitted from one place to another. What is, then, this thought that is capable of transmission? It must be some thing, some substance, and if we are unable at present to give an analysis of the composition of thought, it does not prevent us from watching its action; in fact, it is by the action of certain substances we learn much in chemistry. Thought, the action of the mind, can set up ether waves and vibrations, and these waves are capable of direct action upon matter, under certain conditions. The hypnotist who puts his subject to sleep is, by the power of his mind, able to interfere actively with the working of the physiological organs, and it is known that changes in the blood will take place under suggestion in hypnotic sleep. But what must not be lost sight of is that some substance is at work. This substance is the ether.

When a photograph is taken something happens. To use the language of metaphor, the sensitized plate is like a piece of ground ready to receive the building operations of a gang of workers. These workers are the innumerable rays into which the light that comes through the lens of the camera is split up. Each ray is regulated in its action by the power of reflection possessed by the body of the object that the lens is focussed upon, and each ray sets in motion the ether that permeates every atom of the sensitized plate. Some of the chemical properties on the plate are thickened, others are cleared away, others rendered much thinner, and all the different forms or delineations of the image taken are faithfully reproduced by this active band of working forces, directing the density of the ether activity in the matter of the chemical substance on the plate. As these working forces are not under trade union rules they work very rapidly; in fact, the whole work is done instantaneously, and the quality of the work depends upon the knowledge and directing power of the photographer, the mind centre, who takes into consideration the hundred-and-one little details to be observed in order to produce a good picture.

Now, all this action of the ether set up by the light rays can be also excited (with less activity perhaps) by thought-waves projected at will by the human mind. It is quite easy for anyone to affect a sensitized plate if he will only use a little concentrated thought. Psychologists hold that one cannot completely concentrate on one thought for longer than about ten seconds, but with a little practice one can accustom the mind to the retention of any mental picture that one wishes to impress upon the plate. My first experiment took me twenty minutes. I prepared a slow developing bath, and having put the plate in, film uppermost (of course, in the dark), I allowed my finger tips just to touch the solution, and concentrated my thought with all the power of my will on impressing the plate with the image of a certain face I had seen in one of Millais' pictures. At the end of the experiment, I found the plate had been slightly affected, and there was a blurred outline of the object of my thought. I have found by subsequent experiments that the plate can be best impressed in its dry state, and that the best plan to adopt is to render the mind as passive as possible, and then go suddenly to the plate, and let the full power of the image held in the mind pass on to the plate. In this way I have been able to produce very good results instantaneously.

Now, what is it that survives after the body ceases to function? Obviously, it is the mind, the consciousness, the thought. The substance of thought does not die; it is released from the trammels and confines of the body, and is soon able to do many things that it was unable to accomplish when restricted by physical limitations. If, then, I can use this mind of mine to impress a sensitized photographic plate, with all these limitations handicapping the operation, is it very wonderful that I should be able to do the same thing under more favourable conditions?

The one great mistake we are making in this matter of

psychic photography is to relegate it to the realm of "Wonderland." It is not wonderful at all; it is natural, and governed by the laws of natural phenomena, just the same as the birth of a child is. What we should now do, is to set about studying this new phase of photography, and just as we have produced certain plates and films suitable for certain classes of work, such as the Panchromatic, etc.; just as when we want to take a certain object, we know the best results can be obtained by using a special kind of plate, I hope the time will come—and that soon—when we can go to a photographic supply company and ask for a packet of plates for psychic purposes suitable for certain classes of phenomena. If I were a millionaire, instead of buying church organs and libraries, I would endow and equip an institute for research in this direction, for there is no doubt that in the relation of mind and matter will be found the solution of many of our so-called mysteries. Let me remind the reader of the recognition of this fact by one who, no doubt, future generations will look back upon with greater reverence than is apparent in the present. Sir Oliver Lodge, in his book, "Man and the Universe," suggests this relationship.

Mind and matter may be no longer two, but one. This material universe may then become the living garment of God. Gross matter may be regarded as a mere appearance, a mode of apprehending an idealistic cosmic reality, in which we actually live and move and have our being."

That is a grand conception of a great mind.

My friend and colleague in the higher life, W. B., in many of the experiments we carry out together, often points out the inseparable relation that exists between mind and matter; the ether when impregnated with mind becomes ectoplasm, or mind and matter in one. He says that a spirit in its natural state cannot be photographed by us, so if such a thing takes place, the spirit must materialise sufficiently to enable light rays to be reflected from its body, and pass through the lens of the camera. This, of course, is often done, but the more general way is for the spirit to disturb the substance of its own mind, which is the ether that permeates everything, and so set up the activity upon the photographic plate, or, as we say, impress it.

Now, in order to get good results, the plate to be impressed should be in as passive surroundings as possible, and the person conducting the operation must keep his mind off the plate. If he attempts to concentrate upon the plate, he is setting up an ether activity, and so clashes with the activity set up by the spirit mind. I can get plates impressed by my friend W. B. whenever I ask him to do, and he has demonstrated to me what happens. When I think about what is likely to take place upon the plate, our minds clash, and a very confused mass is found upon the plate when developed, but if I leave it to him to impress the plate how and when he thinks fit, he sees the conditions around the plate, and chooses the time when they are most passive, and so good results are obtained. He tells me that Mr. Hope has trained his mind to become as passive as the lens in his camera (I may say I have never met Mr. Hope or Mrs. Buxton, but my friend W. B. knows all about them).

I asked him to try and explain what it looked like when a plate was being affected, either by the light rays or the mind rays. He said: "The nearest illustration I can give you is this: If you take a bottle of clear water, with some thick sediment that has sunk to the bottom, and suddenly shake the bottle the sediment mixes with the water, but eventually settles down. That is what takes place on a photographic plate. The ether is like the clear water, the chemical matter the sediment, the light ray or mind ray is the agitating cause. The sediment in the bottle seems to settle down as it pleases, not so the matter on the plate. Of course, the chemical preparation does not fly up off the plate, but great activity can take place in the molecules of matter without our being able to observe the same, and each atom is directed to its proper place by the action of the ether in response to the relative activity or density of the vibration set up by the light- or mind-ray that is being projected. Some day we may evolve an instrument, a sort of super-microscope, that will enable us to observe the inner workings of matter. Then we shall see some of the things our spirit friends can see. It must be remembered that to the spirit all matter is transparent, though not exactly as we understand the word. There is a vast difference between being in a thing, and on a thing. The ether is in everything; our friends are in the ether. That is why they can come into our rooms although the doors are locked, and why they can look into our physical organs, and see our mind at work.



They can see the action of our mind because our mind is contained in the substance of the ether, yet our mind is the only thing our spirit friends cannot get through or into. Hence the necessity of our minds becoming passive, if we wish them not to clash when working for us. If this is kept in front of you, it will not be difficult to understand some of the phenomena that take place. I hope to be able to give a good demonstrative description of this basic principle when describing the action of my Spirit Telephone, and how it becomes possible to hear our friends' voices through mechanical action. The same principle governs psychic sound as governs Psychic Photography.

It is generally thought in the photographic world that it cannot be ascertained what is upon a plate that has been exposed except by the usual method of development. Now, if our spirit friends can impress a plate and see what they are doing, it should be easy for them to see what has been done on other plates, whether they have been affected by the rays of light through a camera or by the rays set up in the ether by other forms of activity. This problem I put to my friend W. B., and he replied that he could quite easily see what was on any plate. While we were discussing this matter (for you must understand W. B. is a real person, and is in our room, and all can hear him, if we cannot see him, and he is possessed of profound scientific knowledge), a lady friend came in with her magazine camera. There were twelve plates in the camera, of which seven had been exposed—four by herself, and three by a friend of hers, to whom she had lent the camera, and she did not know what had been taken on the three plates in question. Without ever mentioning how many plates had been exposed, our lady friend at once said to W. B., "If you can see what is on a plate, can you tell me what is on the plates in my camera?" "Quite easily," he replied. "Get a pen and paper, and write down the description as I tell you of each plate." He first told us there were five plates that had not been exposed, which was quite correct, although it had never

been mentioned. He gave a detailed description of the other seven plates, and we at once developed the three plates that had been taken by the lady unknown to us, and in every detail the description was correct, and in all seven plates not one error could be detected. I mentioned this fact to a member of the S.S.S.P., who is a professional photographer, and has had a life's experience in his art. He seemed to doubt the possibility of such a proposition, so I suggested that he should make an experimental test. The gentleman in question is Mr. A. W. Gibson ("The Maples," 60, Castle Boulevard, Nottingham), whose portrait, together with Mrs. Gibson and their son Harold, is to be found in *LIGHT* for April 2nd (page 223). He exposed four plates, each taking a different object. I was not present when the photographs were taken. He then packed each plate in a separate box, and sealed the same; then, mixing the boxes up, he took one at random, so that he should not know which plate he was sending to me, so there could be no thought transference. When the packed plate arrived I just took it, as it was, and having placed it upon my table in the usual manner, requested W. B. to look at it, and tell me what was taken upon it. Through a slight error on the part of Mr. Gibson, the first test was somewhat difficult. He had unknowingly put a rapid plate in his camera, and given it the exposure of a slower plate. Consequently the plate in question was much over exposed. My friend W. B. at once noticed this, but gave the best description he could under the circumstances. He said, "I see a massive stone house, with large overhanging trees, shrubs in front of the house, and a broad line, or pathway. There is no person about." I took the plate, still in the box as originally packed, back to Mr. Gibson (who lives some two miles from myself), who duly developed the same, and found it was very much over exposed. What was taken for a house was the massive stone wall, about ten feet high, that divides Mr. Gibson's garden from the next estate; all other details were correct.

## THE CHURCH AND PSYCHIC PHENOMENA.

### "NOTHING TO FEAR."

The Rev. W. H. B. Yerburch, Rector of Bredon, concludes his articles in the "Church Family Newspaper" of July 29th. According to the concept of natural law in the spiritual as in the material world, he suggests that the time has come for the evolution of a higher cycle of psychic experience. The re-interpretation of the Resurrection—the stabilising of the super-normal generally, may very reasonably be expected. The defunct German school of "the higher criticism" is succeeded by "a newer science with fresh insight" on the supernormal of the Bible. Leaving the clergy to take up the position he has asked them to occupy, Mr. Yerburch, in four numbered paragraphs, points out the line of answer that should be given to the criticisms and objections that are commonly raised. We cite the first two:—

(1) I have read numbers of letters of people who were in despair through grief, and who have recovered their faith by having some message that they regarded as proof of survival passed through to them. Many materialists, after prolonged study, have been converted. But possibly a quotation from one of the world-pioneers in thought may serve my purpose. I refer to Frederick Myers. He writes: "For me, this fresh evidence, while raising the great historic incident of the resurrection into new credibility, has also filled me with a sense of insight and thankfulness such as even my first ardent Christianity did not bestow."

(2) It is sometimes urged that Spiritualism drives people to insanity. It is a subject that needs most careful handling. No doubt it is dangerous for weak and unstable people to dabble in it. It may lead (and this is the most serious objection and one put forward by Bishop Gora) to an aimless life, and the haunting of the séance room. The health of mediums and the experimenting with them requires also most careful safeguarding from rash and incautious experimenters. This will be done in what I plead for scientific study. But the argument of insanity is a dangerous one to use, and if not substantiated by facts reacts on your own head. According to the "British Medical Journal," out of 14,500 cases examined in the United States in 1878, only four were attributed to Spiritualism—one in 3,837. In England, between 1878 and 1887, there were 136,478 cases of insanity, and of these 3,769 were attributed to religious mania among the orthodox, or one in thirty-seven.

These figures should appeal to the statistical mind—especially to the misdirected zealot in oppositional statistics.

The third and fourth paragraphs, both of them effective in the line of answer to the critic and objector, deal with the argument that God does not wish us to penetrate such mysteries as have been mentioned in Mr. Yerburch's

two articles, and the stock charge of necromancy. He declares emphatically that

### THE DEAD ARE NOT CALLED UP.

Necromancy is calling up the dead. In former days it had certain horrid rites connected with the dead body. In the practice of Spiritualists the dead are not called up; they appear ready and eager to get through, to make themselves known, and crowd in. They do this quite independently of the séance room. I submit that there is nothing in Spiritualism, as it is practised to-day, even in its most superficial forms, which I hold no brief for, to be compared with the awful superstition and barbarous treatment meted out by the official Church to people such as Joan of Arc, innocent children, and old women, who again and again were unwilling mediums and had natural psychic powers, but who were tortured and drowned, or burnt at the stake, because of them.

One would naturally suppose that the statistics respecting Spiritualism and insanity should put an end to baseless allegations that have long been in circulation; judging by past experience, however, we shall again and again require to republish the facts. The sectarian mind, whether of theological mould, of intellectual cast such as rationalism, or of other isms generally and in varying degree, has curious "blind spots" in its visual mechanism, with a tendency to automatic inhibition of natural receptivity to whatever may threaten cherished prepossessions. This is illustrated even more strikingly by the hideous facts touched upon in the last sentence of the quotation under present consideration.

The author of the article explains that he began his studies in psychic phenomena because he felt that they shed light upon the Resurrection and the "miraculous" generally of the New Testament. He was "not a dabbler," nor a frequenter of séance rooms. Concerning psychic photography he says:—

I am not a photographic expert, but I naturally took ordinary precautions in sealing and marking my plates beforehand, and in superintending their development. I mention these experiences because they are the experiences of many hundreds of people to-day, and in many cases the results have been obtained by expert photographers. You will be wise, then, not to condemn even this branch of the subject as fraudulent and of no value. You will be wise not to read the little handbook condemning it.

Quoting Dr. Geley, the Director of the International Institute of Metaphysics in Paris, who says there is no reason to doubt the assertion of some leading investigators

(Continued on foot of page 512.)



## ECTOPLASM AND THE ETHERIC BODY.

By J. SCOTT BATTAMS, M.R.C.S.

As a student of the esoteric philosophy and occultism, I believe Mr. Melton (LIGHT, July 9th), in asserting that "ectoplasm is vitalised ether" has come nearer the truth of the matter than has yet been reached. For, as far as I am aware, the etheric body has not been assigned any part in the very remarkable Geley-Crawford investigations and discussions.

As a mere student, I hesitate to put forward my half-matured opinions on so complex and important a matter, on which experts are at variance. But there is a fear that Mr. Melton's suggestive message may fail to receive the consideration it deserves. It is important because of the personality of the recorder, and the illuminating nature of the record; and most interesting as an alleged instance of the two scientists collaborating from different sides of the "veil." Moreover, the recorder possesses no half-developed psychic faculties, nor has he suffered any cruel bereavement—factors which might be adduced in order to cast doubts on his critical judgment. His modesty and uncommon restraint give added weight to his message.

Such knowledge as I possess on the subject has been largely derived from Mr. Stanley De Brath's lucid exposition in the "Occult Review" (March, 1919); and from its editor (July, 1919), who discusses the subject from the standpoint of material science, and illuminates it from his vast store of occult and alchemical knowledge. And although certain Spiritualists airily declare that they have themselves discovered all that theosophy has to offer, yet I venture to suggest that in the occult teaching in regard to man's etheric or vital body they may find a clue—and perhaps the most fruitful one—to a clearer understanding of the genesis, nature, and potentialities of ectoplasm. I am unaware if the subject has been treated from this point of view by Theosophists, but any of their manuals give full information as to the etheric body; and I specially advise those interested to study the "Rosicrucian Cosmo-Conception" and the "Rosicrucian Mysteries" as throwing light on Mr. Melton's article.

I am painfully conscious of the multiplex and bewildering terminology that confronts any student of Theosophy, Spiritualism and occultism, even in regard to man and his bodies, so that I feel constrained to ask what Spiritualists mean by the etheric body. I find the term is frequently—and perhaps legitimately—used in a general sense, as indicating the subtle bodies in contradistinction to the dense physical. In addressing a more or less uninstructed audience a meticulous regard for technicalities tends to confuse, and may obscure some deep spiritual truth. In scientific teaching and discussion a definition of terms is essential.

Dr. Ellis Powell, in a delightful article ("National News," April 3rd), whilst roughly describing the etheric double of the Theosophist, states that in this subtle body man passes to the astral plane. Sir Arthur Conan Doyle ("Weekly Dispatch") writes of the "deathless etheric body." This is directly opposed to the theosophical and occult teaching which describes the etheric double or vital body as composed of four grades of ether—physical matter—each with its special function; that it is an exact counterpart of the dense body, molecule for molecule. With the snapping of the "silver cord" physical life ends; the vital body withdraws from its late partner, and, slowly disintegrating, returns to the ether of space.

Material science, though compelled to postulate ether, can neither weigh, measure, nor define it. Occult science asserts that a slight extension of physical sight will enable us to cognise the ether.

The chief peculiarity in the "make up" of the medium—

I prefer to write ordinary medium, for reasons I cannot deal with here—consists in the loose attachment existing between the dense and vital body. This peculiarity is shared with most animals; it was the normal condition in early humanities, when man had certain ill-developed psychic faculties, and, through the functioning of the pineal gland, had ingress to the "inner" worlds. Such a state did not conduce to his further evolution, and, as mind evolved, these psychic faculties were slowly lost. But according to an occult law they will be regained in the far future, but at a much higher level—a fascinating subject, but outside my present theme. Between the ordinary medium and the true and trained occultist a wide gulf exists, not always sufficiently recognised.

It appears to be generally taught by occult science that the etheric or vital body supplies the chief part of the material out of which materialising entities build up their tenuous forms. And it is interesting from the ideoplastic point of view to note that Mrs. Besant and others state that this material can be moulded into forms by the concentrated will or longing of the sitters; much as astral matter is moulded by the creative power of thought.

Eva is evidently an exceptional medium, and has been persistently trained by Mme. Bisson; and one feels inclined to accept the assertion of occultists, that such mediums are often taken in charge and developed by ex-carnate entities. This may, in some measure, account for the extraordinary nature of the phenomena, and physical characteristics of the ectoplasm. In both respects any differences from those observed in more ordinary materialisations may be one of degree only.

Dr. Geley and Mme. Bisson conclude that this primordial ideoplastic substance constitutes the essential basis of all materialisations, and, therefore, I venture to suggest, is identical with the etheric or vital body, with the addition, possibly, of some liquid and cellular elements. And they reach the impressive conclusions that these investigations prove the essential unity of organic substance; the existence of a dominating directing force; and behind this a directing intelligence.

Mr. Melton's instructive experiments, and his suggestive reference to the part played by the "vitalised ether" in health and disease would seem largely in accord with the occult teaching. To speak of the vital body is in itself suggestive of the important role it plays. The "chemical ether" is the avenue through which forces promoting assimilation, growth, and the maintenance of form, express themselves. The forces active in propagation and the building of new forms work through the "life ether"; and the motive power of the sun is transmitted by the "light ether" along the various nerves. The "reflecting ether" receives an impression of all that is, moves and lives. It is here that the psychometrist reads the past. Such, in brief outline, are the Rosicrucian teachings; and I may add that to the occult investigator forces are intelligent beings, sub- and superhuman!

Truly, this body, so complex in structure, and serving such varied uses, would seem worthy of study, and even of sharing that boundless ever ascending life denied it by the seers.

But little shall it profit a man to worry over much about his subtle bodies, if he should fail to realise that he is wearing here and now the bodies he shall wear hereafter; that they will express his qualities, and that the nature of these qualities will determine his "own place." And, happily for most of us, earth's standards and assessments are not current beyond the veil.

### THE CHURCH AND PSYCHIC PHENOMENA.

(Continued from page 511.)

that we have scientific proof of communication from the other side, Mr. Yerburgh concludes:—

If the matter stands so, can the Church afford to hold aloof? Is not the attitude of the Scottish Church in appointing a committee to gather practical experience the right one to take up? May we not take a lesson from her and follow in her steps? If this is done, we shall then be in the position of those who can speak with weight, men who have proved the spirits, as St. John directs, and not people who make up for their lack of knowledge

by the strength and rashness of their sweeping denunciations. Investigators like Sir William Barrett, Mr. Tweedale, Mr. Fielding Ould, are doing untold good here. They are winning those who, finding no guidance in their Church, are going over to the extreme and aimless Spiritualism. If the Church would officially follow their example we should then gather in a mass of good material waiting to be won over. If she does not, it will be the history of Christian Science over again, of men and women who have hold of great but partial truths, alienated by lack of insight and sympathy when they might have been guided into safe and charted channels.



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## WHY I BELIEVE IN SPIRITUALISM.

BY THE REV. R. W. RUSSELL.

I believe in Spiritualism because it re-affirms the beliefs of the early Church and the Apostles regarding the much debated questions of the Resurrection, Reappearances and Ascension of Christ. After some years as a devoted student of German Theology, earnestly teaching to individuals in my congregations the need of shedding the barnacles which are reputed to have gathered around the personality of Christ and the accumulated traditions of Christianity, I can now rejoice in re-believing Christianity as I learned it at my mother's knee.

Fourteen years ago (before entering the ministry) I began dropping words and then whole sentences from The Apostles' Creed while reciting it in church. The day came when I stood silent and let others carry on the recitation. I had ceased to believe it and could only be honest by keeping silence. "I believe in the Holy Spirit" has now a new and very real meaning for me. I never understood it before.

"The Communion of Saints" is now removed from obscurity of meaning. Saints were generally designated as those leaders, or good people, who had passed on to their reward in the skies. That their followers were enabled to hold communion with them and obtain guidance in the affairs of the church was an accepted truth and included in the historic statement of belief. Students in general accepting the idea that no definite authorship and no possible date can be ascribed for the commencement of the use of the Creed, believe that it grew out of the best traditions handed down by the Early Fathers. This one article of belief states that they communed. Whether in only a few instances, with a few leaders, or whether its use was widespread among the laity makes no difference to the principle involved—they communed.

I who have now, audibly and vocally, communed with those sainted in my memory, who have passed on to their well-earned reward, can testify to the absolute accuracy of this tenet of the Early Church.

"The Resurrection of the Body," as an article of personal belief, has been steadily losing its meaning to all people. We have scouted such a possibility. We see no need of such a demonstration. Many ministers express the belief that it is a confusion with Christ's revelation of immortality which was up to that time not a general belief among the Jews. Those men are thoroughly conscientious in their statements (as I was), but they overlook the fact that the Creed makes the double statement, "resurrection of the body and the life everlasting." The final statement fully embraces the idea of Immortality and leaves the former a distinct tenet. This clause has caused much discussion and even bitter dissension among religious bodies for a long time past, but Spiritualism reinstates beyond all discussion, and to the full comprehension of Theologian, Scientist and humble layman alike, this fundamental principle of Christianity. The statements in Scripture that Christ walked and talked among men after his crucifixion are shown by Spiritualism to be quite credible.

To a student of religions and religious evolution, Spiritualism opens up a new avenue of research and adds a new chapter to the religious development of man. In a course of sermons on the subject of the evolution of religious ideas, given to my congregation prior to announcing my belief in Spiritualism and leaving the pulpit, there appeared to me the natural division of four great steps of Divine Revelation. The first great step came to our elemental ancestor of the Old Stone Age, after he had spent a night in a cave, or behind a heap of stones or in the trees. With the morning came the sun after a night of cold and rain. Man had for a long time been thanking his great orb for its reappearance each day (sun worship), but the first great step in real religion came when he conceived of a Being who operated the sun, as man himself lit up his own fire of sticks.

Having once conceived God as a being, naturally somewhat like man himself (anthropomorphism), it was natural he should think of God as having power over man, just as man had power over the animals to take or to kill, and that God killed or spared as He saw fit. Man may also have related the sound of his own voice, and some heavy echo, to the sound of the thunder and become frightened at the greater volume. In any case he called the thunder the voice of God and regarded God as one to be feared.

Second step. But as man relied less upon hunting and grew to be an agriculturist with a more settled form of marriage and some domestic relationships, it was natural there should also grow a conscious affection for his children, and in the course of long ages man's eyes opened to the truer revelation of God—a Father. Then religious evolution took its second great step to the idea of God as a Father of the human family—a just Father, sometimes angry, but also sometimes loving.

Third step. Yet as a father laid away his favourite son in the grave and saw him no more, so we have the

thought reiterated again and again in the Psalms, of dread of death and going to Sheol. Whatever discussion the word Sheol might create, the outstanding plaint is that in Sheol man was no longer visible to his heavenly Father, shut off from His face, just as he was shut off from the face of his earthly father. To the writer of such Psalms there was no idea of immortality—life with the Father upwards above the sky. To the Jews, who were so tenacious of religious customs and ideas, it required the teaching and resurrection of Jesus finally to enable them to take the third great step of religious evolution. Mankind linking together his second concept of the Fatherhood with a third concept, awakened to God as a loving Father taking those who loved Him to be with Him instead of letting them stay in the grave. Man had thus risen high enough to enable God to make this further revelation of Himself and His dealings with His human children.

Fourth step. But all students know that the Greeks and the Egyptians, and even some of the learned sects of the Jews themselves, had the idea of immortality in some form long prior to the coming of Christ. Our constant pedagogy of Paul with his emphasis on the idea, which was so new to him and to the common people, has caused us to magnify this phase of Christ's mission above the other phases for the humanity of that and later ages. God is ceaselessly endeavouring to reveal Himself, but the greatest of prophets can only grasp a portion of the revelation.

Mankind long since grew out of the idea that God dwelt in Mount Sinai and belonged to the Jews alone. We have learned to recognise Him as God of the whole universe. We have also grown above the mediæval belief that He resides somewhere away in a distant heaven, and now believe He is "closer to us than breathing, nearer than hands and feet"—the Immanent God. Heaven itself no longer appeals to us in terms of streets of gold and harps and trumpets. In our newer consciousness of a vast universe we have learned that heaven is not an upper storey of the world we live in. We have thus learned the Immanence of God, and we are now beginning to learn the Immanence of His Heaven—and with it, as a natural sequence, the Immanence of the Angels.

(To be continued.)

## DO THE ANGELS OF THE LORD ENCAMP ROUND ABOUT US?

There was a time when good Christian people really meant what they said. Many of them still mean what they say, but with a difference. For instance: they used to say that they believed in "the resurrection of the body"; and, saying it, they meant it. Who believes that now? and yet they go on saying it. A few belated travellers may both say and believe it—or think they believe it—but, for one who says it and believes it, there are a thousand, perhaps ten thousand, who say it and believe it not.

In like manner, they used to say that "the angels of the Lord encamp round about them that fear Him"; and, saying it, they meant it. Probably the vast majority of those who say it now still think they believe it. But do they? If they did, would they be as hot against us as they are? Would they be as ready to say that if any spirit reaches us and proves it, that spirit must be a demon? We wish to be very frank and deal very plainly with these good people. We believe they are truly sincere, and we feel sure they desire to walk in the light. Well, then, we put it to them: if "the angels of the Lord encamp round about them that fear Him," is it so very improbable that they should occasionally make themselves known?

Supposing we grant that we are beset with demon-spirits (some of our friends declare that they have evidence that we are beset by Jesuit spirits) who are continually plotting against us, and who are able to reach us and make themselves manifest, is it reasonable, is it reverent, to say that the angels of the Lord who encamp round about us are impotent in the matter—that they alone cannot, will not, or may not, come manifestly or effectively near? For what, then, do they encamp around?

It is a common saying that certain things which were permitted "in Bible times" are not permitted now. Do the people who talk like that know precisely what they say? Do they know that "Bible times" cover a period of more than four thousand years according to the most "orthodox" reckoning? Do they know that angelic appearances, operations, and communications are said to have been common, in all kinds of circumstances and amongst all kinds of people, during the whole of that time? Do they know that, on the highest possible authority, it is asserted again and again that we are "surrounded by a great cloud of witnesses"? Yes, they do know all this, for their Bible is full of it; and they suppose they believe it, for they seriously and solemnly say it. Will they, then, tell us when and why the whole order of things changed? when and why the "great cloud of witnesses" withdrew, or, what is more extraordinary still, remained and camped around only to be silent and hidden while, for eighteen hundred years, only demons could manifest—aye, and masquerade in the angels' names? The whole thing is so incoherent, so contradictory, so obviously grotesque, that one can only wonder how any reasonable person can for a moment countenance it.



## QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

### SLATE-WRITING MEDIUMSHIP.

R. D.—Perhaps the name best known in this country in connection with this particular form of mediumship is that of Dr. Slade, who came over from America in the 'seventies of last century and gave séances in London. Among those who testified to the remarkable results they witnessed in his presence were Professor (now Sir William) Barrett, the Rev. John Page Hopps, Mr. Desmond Fitzgerald, and Mr. E. Dawson Rogers (the second president of the London Spiritualist Alliance). The testimony of the first three of these gentlemen is recorded in a little book by "M.A. (Oxon)," entitled "Psychography." The mediumship of William Eglinton some forty years ago—an account of which is given in J. S. Farmer's "Twixt Two Worlds"—also included striking instances of slate-writing. The well-known philanthropist, Mr. Quintin Hogg, of Polytechnic fame, in company with Mr. Farmer and Mr. Rogers, held some satisfactory séances with Mr. Eglinton, at which Mr. Hogg received a number of communications on slates under the strictest test conditions, all the arrangements being placed at his disposal. Mr. Farmer's report of these sittings is supplemented by one or two important evidential details supplied by Mr. Rogers in his "Life and Experiences." All three books are now out of print, but can be seen in the Library of the Alliance.

### OLD TESTAMENT PROHIBITIONS.

DAVID GILLIES.—On page 419 (June 25th), under the above heading, is an answer bearing upon the matter of your question. Apart from considerations of eastern forms of thought and expression, also of the state of mind open to bibliolatry, it is obvious that "there is no work nor device, nor knowledge in the grave," whilst the specific work of LIGHT is to show that at death we do not go there.

### STILL-BORN INFANTS IN THE HEREAFTER.

HEARTSICK.—The survival of infants who either have never drawn breath in this world or who have passed away immediately after birth has been well attested—a striking fact, and one that adds greatly to the weight of the testimony on the subject, being that nearly always the clairvoyant's statement regarding the child has been at first

received by the father or mother with surprise and incredulity. The little one's visit to earth had been so brief that the very occurrence of such an event had slipped for a time out of the parent's conscious memory—till he or she has had the opportunity to cast a backward glance over the long past. I have been present myself on at least one such occasion, and other instances have been recorded in LIGHT—notably those related by Mr. R. H. Saunders (LIGHT for April 16th last, p. 257). In this connection one may recall the experience related by the second president of the L.S.A., Mr. E. Dawson Rogers, in his "Life and Experiences." He had been mesmerising an invalid lady, Miss A. In her sleep she stated that she could see his daughter in the other life. He replied, "That is certainly a mistake; for I have no daughter in the other life." "It is no mistake," she replied; "she is not only present, but sends a message to you: 'Tell father and mother I am nearer to them both than if they had kept me till now.'" Then Mr. Rogers recalled that his first child—a daughter—died as she was born, twenty years before; the thought of her as a living child had had no place in his mind. After this revelation, he and his wife had a table-sitting at home, and an intelligence came purporting to be their daughter. Asked to give her name, she spelt out "Anna." On Mr. Rogers' next visit to Miss A. he begged her to learn his daughter's name, and after a time the answer came: "She says 'Call me Grace.'" "How did you get the message?" he asked. "Did she speak to you audibly?" "No, I saw it in her face—and she saw that I understood her." Perplexed at having had two different names given him, Mr. Rogers went home troubled with doubt, but that night, as he was going up to bed, an inspiration came to him. Descending the stairs at once, he went to his bookcase, took down Cruden's Concordance, and turning to the part of the work giving the signification of Bible names, looked out the word Anna. There he found "Anna—Grace"!

### TRAVELLING CLAIRVOYANCE.

J. J. S.—What many people suppose to be proofs of reincarnation can be explained by the action of travelling clairvoyance—I mean the recognition of some place to which they have never been before. Mr. Vincent Turvey had many experiences of this kind. In his case he attributed it to leaving his physical body and travelling in his thought body or etheric body. He says in his book, "The Beginnings of Seership" (p. 11), "I leave my body and travel to places I have never seen, and this, I think, is perhaps the reason that many people often recognise a place and seem to know it well, although they have not been there before."

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## SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines, (including the name of the society) and 8d. for every additional line.

*Lewisham.*—Limes Hall, Limes Grove.—6.30, Mrs. Mary Gordon.

*Croydon.*—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. Howard Gysin.

*Church of the Spirit, Windsor-road, Denmark Hill, S.E.*—11, church service; 6.30, Mr. J. Osborn.

*Holloway.*—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—To-day (Saturday), at 7, whist drive. Sunday, 11, Mr. W. North; 3, Lyceum; 7, Mr. and Mrs. Brownjohn. Wednesday, 8, Mrs. Graddon Kent.

*Brighton.*—Athenæum Hall.—11.15 and 7, Mr. T. W. Ella; 3, Lyceum. Monday, 8, healing service. Wednesday, 8, Mr. Ernest C. Cager.

*Peckham.*—Lausanne-road.—7, Mr. A. T. Connor. Thursday, 8.15, Mrs. Podmore.

*St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).*—7, Mrs. Heath (of Brighton). Wednesday, 8, Mr. Ernest Meads. Monday, 7.30, circle. Thursday circle discontinued.

*Sutton.*—Co-operative Hall, Benhill-street.—6.30, Mrs. Worthington.

## "LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sums:—

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**THOUGHT IMPRESSION?**—Miss S. Ruth Canton tells us of a curious experience which befell her recently. As she was ascending the stairs to a friend's flat she found herself speculating whether the maid would not say that her mistress could not see anyone as she had to have her front teeth extracted. This odd idea, for which apparently there was nothing to account, was so far negated that the visitor was admitted without question, but she noticed that the maid was holding her handkerchief to her mouth, and when admitted to her friend's presence the latter told her that, had she called a day or two earlier, she could not have seen her, as she had been obliged to have several of her front teeth out; also that the maid had herself only just returned from the dentist's after having three teeth extracted. Miss Canton asks: "Was I impressed with the distressful thoughts of the two sufferers while mounting the staircase?"

**"AFFINITIES."**—Under the auspices of the Union of East and West a special matinee was held at the Prince of Wales Theatre of "Affinities," a play written twenty-five years ago by Zula Maud Woodhull. It has its value as an exposition of occult philosophy, but in her efforts to portray the workings of the hidden forces of nature the author has allowed herself to become too didactic, with the inevitable sacrifice of dramatic interest. Among those present were: Sir Nil Ralen Sircar and Lady Sircar, Dr. P. N. Bannerjee, Mr. J. Bose, Mrs. Victoria Woodhull Martin, Miss Zula Maud Woodhull, Lady Norah Bradley-Birt, Lady Muir Mackenzie, Princess Karadja, Mrs. A. Cradock Hartopp, Miss Hartopp, Mrs. Kingscote and Miss Nesta Coventry, Sir William Barrett and Miss Barrett, Lady Beecham and Mr. Adrian Beecham, Mr. Tommy Beecham, Lady Cook, Mrs. Welles and Mr. Welles, Mrs. Thompson, Lady Ebury.

**LYCEUM HANDBOOK.**—"Spiritualism for the Student and Investigator," a symposium, the contributors to which are Dr. Ellis T. Powell and Messrs. E. W. Oaten, Alfred Kitson, James Tinker, and A. T. Connor, is the third of the Educational Handbooks issued by the British Lyceum Union, and is designed as an aid to students in Grade V. of the Lyceum's Education Scheme. The syllabus for that grade is accordingly added. The compilers explain that in preparing this manual for publication they have kept throughout in mind the desire of the general public for reliable information on the science, philosophy and religion of Spiritualism. The effects of Spiritualism on these three departments of thought and study is the subject of Dr. Powell's essay. Mr. Oaten deals with "Some Phases of Physical Mediumship." Mr. Kitson devotes two papers to "A Study of Mediumship," and "Spiritualism—Philosophically, Ethically and Religiously Considered." Mr. Connor discusses "What our Principles Reveal," and Mr. Tinker "Various Phases of Opposition, and How to Meet them." Each paper is followed by a list of books to which the reader is referred for further light on the particular subject discussed. This excellent little brochure is published at 1/-.

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The dogs and cats have all been consumed. Nothing remains but slow torturing agony, terminating in madness and death. Thirty million helpless sufferers appeal to you for aid. Can you refuse the pitiful cry of helpless babes? Can you let them with their weakened fingers tear the bark from trees? Can you permit them to eat rodents? Have pity on the tiny victims of starvation, typhus and cholera. Help to prevent their emaciated bodies being flung into the Volga. They die and lie by the roadside in thousands. Their bodies fester and rot—disease spreads. Stamp it out or the winds of Heaven will carry plague and death over Continents. It will sweep across the seas and no corner of the world will be free from its horrors. You can help to save Britain from the horrors of pestilence and plague by killing it at its source. Give to relieve Russia's starving millions—help to fight famine and plague there. It is better to spend money in stamping it out of Europe than to spend tenfold in endeavouring to escape it in your own country. Starving, dying, suffering, tortured children appeal to you. Give and help—help in God's name now! Never was cause so just or urgent. Fail not—for in doing so you imperil your own well being.

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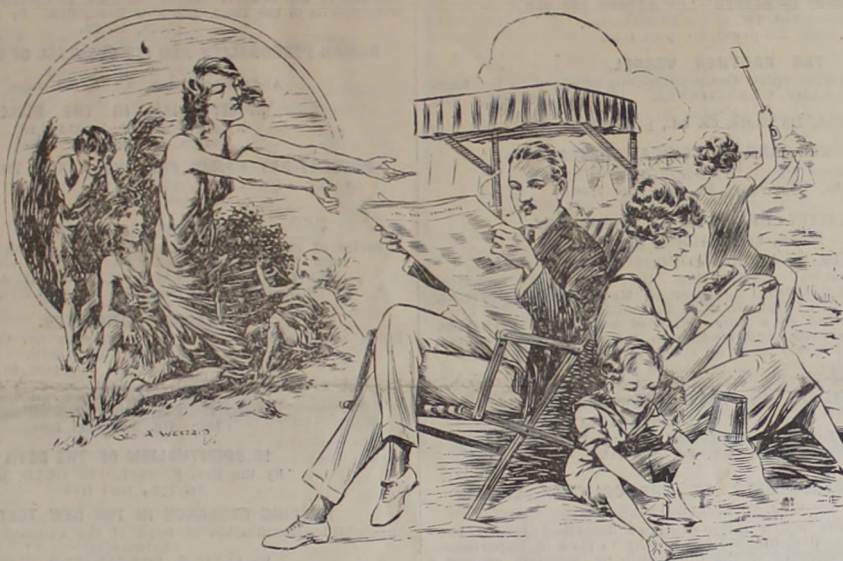
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Can you sit on the sands and watch your bonny children and the children of other happy parents, frolicking on the shore, without some feeling of pity and horror taking possession of you?

These innocent little ones are not only suffering the agonies and tortures of starvation, but their tiny bodies are twisted, and bent by cruel, loathsome diseases. They are unable to help themselves and this is why the Save the Children Fund appeals to you to help in this the World's greatest work of Mercy.

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The Press and Telepathy.  
etc., etc.

SATURDAY, AUGUST 13th, 1921

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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,118.—VOL. XLI. [Registered as] SATURDAY, AUGUST 13, 1921. [a Newspaper] PRICE FOURPENCE.

## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

## NOTES BY THE WAY.

A Law immutable of Right  
All spirits binds and well obeyed  
Admits to Liberty and Light.

BERNARD TEMPLE.

We are always glad to read in the general Press of the beneficent exercise of psychic faculties amongst savage races. It is such a rebuke to insularity of mind, and to the notion that Providence has any special regard for the white and civilised races. There is no need to expand on the text that God is no respecter of persons. The average reader noting such cases draws his own conclusions and the lesson sinks in. "The Observer" of the 7th inst., we see, devotes a special article to the "Maori Faith Healer," Ratana, of whom we have written before. We learn that he is at present touring New Zealand in a caravan and that he continues to effect many wonderful cures:—

One of the most astonishing cures reported is that of a European girl who was an incurable cripple. While Ratana was holding a special service she arrived in a taxi, and he was asked to come out and see her. He said: "Go back and tell her that when this service is over I will go to her." He was told that she was in agonising pain, and he replied: "Go back to her and the pain will have ceased." His word was obeyed, and it was found that the pain had ceased. Yet Ratana had not seen the girl, and she was not near him.

The "Observer" account goes on to describe how after the service Ratana visited the girl and bade her rise up and come with him to the church. He was told that this was impossible, but he simply repeated his command, whereupon the girl rose, left the taxi, walked with Ratana to the church and returned with the full use of her limbs. Another case was that of a European gentleman who came hobbling on crutches to Ratana and left him without their aid. He not only left his crutches behind but also—being a grateful patient—a fifty pound note. But Ratana returned the money, refusing to accept payment as he was only doing his duty, as he said. This, however, is easily understood and conveys no reflection on those who heal for pay, for Ratana, as we know from another source, is a well-to-do man. But the whole story of the

Maori healer is full of meaning for civilised Christendom. Here is a New Zealander, a devout Christian, "relying on the promises" and full of that faith which works miracles. There is no need to dilate on the lesson to the Church at home. In this case clearly actions are louder than words.

The "Star" gives an account of a Naples séance at which some intimate friends of Caruso are said to have had conversation with the departed singer. As the story was sent to the journal by special wire from the "Daily News" correspondent, it is presumably regarded as important as well as authentic. But the account will prove very unsatisfying to the scientific psychical researcher, for no particulars are given calculated to enable us to form an opinion as to whether the séance was really evidential. Of course we do not expect our newspapers to-day, with their lack of space, to deal exhaustively with the psychic events they record or to apply all the tests to which we are accustomed. But what is sauce for the goose is sauce for the gander. Time was when the generality of newspapers dismissed the phenomena of Spiritualism without investigation or inquiry. But now that the tide has turned it would seem that they expect the public to accept the accounts they give with a similar lack of scrutiny. To accept a matter without examination is not a whit more justifiable than to reject it with the same lack of consideration. At any rate the papers who now insert news of "psychic marvels" off-hand should remember that in the past they were accustomed to deride Spiritualists as a credulous and uncritical folk.

The psychology of dreams is a prickly problem. It is only indirectly related to psychical states, but we have to remember that real experiences of the soul on higher planes may be strangely distorted by unhealthy mental and bodily conditions. There is a parlour game called "Russian Scandal." The leading player whispers to the next a sentence from, let us say, Ruskin or Macaulay; the second player repeats it as well as he can to the next, and so on, until it comes to the last player, who writes down his version of it, which is then compared with the original. And then the fun begins. Gibberish is only a mild description of the sentence in its final form, especially if it has to pass through untrained minds and defective memories. That is a fair illustration of what often takes place when thoughts and experiences are "mediated" from heights of spiritual existence to this nether world. And that is the rock on which many well-meaning but unimaginative critics of spiritual revelations come to grief. The inspiration that will produce "Kubla Khan" in the case of a Coleridge will, in other cases, merely eventuate in "Hey, diddle, diddle!" That is the humour—and humanness—of it. There is no need to fall back on the idea of tricky and frivolous spirit agencies. The sleeping brain is full of quirks and freaks.

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No one could tell me where my soul might be.  
I searched for God, but God eluded me.  
I sought my brother out, and found all three.

E. CROSBY.



# VALE OWEN AND SWEDENBORG.

## SOME COMPARISONS.

By ARTHUR J. WOOD.

### SECOND ARTICLE.

#### THE BODY SPIRITUAL.

It is an extraordinary thing how little interest the average man takes in his body material. Its wonderful mechanism only arouses a transient curiosity when he happens to think about it; and, so long as it is performing its functions in an orderly manner, he seems to be almost unconscious of its existence. Only when something goes wrong does he begin to take notice.

Is it any wonder, then, that so few are interested in that still more wonderful organism, the soul? And yet how much more important it is than the body! If its potential powers for the good and well-being of its bodily instrument had been more clearly recognised and understood—the immense reservoirs of life and energy with which it is perpetually in contact, and which it may draw upon at will—there would have been far less sickness and disease in the world than there is to-day. But, in the things that really matter—the essentials of life—we learn but slowly, and by painful experience; and this is especially true of the soul. Not until the majority get to the Other Side will they realise what this neglect of the soul will cost them.

That angels and spirits possess bodies similar in every respect to man's, except that they are of spiritual substances, is a fact difficult to realise by many people. Their idea of a spirit is so vague that they regard it as a sort of formless essence—an etherial something to which they can attach no definite particulars, least of all such as they associate with the body material. But this is entirely contrary both to reason and evidence, and, we may add, to common sense. As one of the Vale Owen communicators puts it: "Although not of material flesh and blood, yet our bodies here are as solid and real as those we have laid aside." It is satisfactory to be able to record that the numbers are increasing of those who believe the spiritual body to be a very real thing; immaterial if you will, but nevertheless substantial in a degree that by no means pertains to matter. But how many, even of these, are aware of the fact that, on quitting this terrestrial sphere, they carry something of it away with them as a necessary condition of their continued existence? There appear to be certain subtle elements prepared in the joint crucible of Nature and Spirit that a spirit retains on its departure hence, and which would seem to set its seal upon it as a permanently existing organism; and without which it would neither be permanent nor complete. What these elements are it would be difficult to say; probably they have an etheric basis; but until our knowledge is further advanced, speculation seems useless. But as to the fact just mentioned, we have the assurance both of Swedenborg and the Vale Owen communicators that such is the case; whilst the former, entering into more detail, tells us that these particular elements form a sort of cutaneous covering for the indwelling spirit. Let us first of all hear what he has got to say, and then see how far he is supported by the Vale Owen messages.

In a long description of the human mind and its degrees, and their various functions, he says:—

"The natural mind consists both of spiritual and natural substances. From its spiritual substances thought is produced, but not from its natural; these latter substances recede when a man dies, but not the spiritual; hence the same mind after death, when a man becomes a spirit or angel, remains in a form like that which it had in the world. The natural substances of that mind, which, as has been said, recede by death, constitute the cutaneous covering of the spiritual body of spirits and angels. By means of this covering, which is taken from the natural world, their spiritual bodies subsist; hence there is no spirit or angel who was not born a man."

Again:—

"The material form added and super-induced [to the spiritual] is not a human form of itself, but from the spiritual; being added and super-induced to enable a man to perform uses in the natural world, and to carry along with him from the purer substances of the world, some fixed continent for spiritual things, and so continue and perpetuate his life."

One final quotation, and then we shall turn to the Vale Owen messages.

"The soul, which is from the father, is the real man; and the body, which is from the mother, is not the man

in itself, but by derivation from the soul; and is only the clothing of the real man, composed of such materials as belong to the natural world; whereas the soul is composed of such materials as belong to the spiritual. Every man after death casts off the natural which he had from his mother, and retains the spiritual which he had from his father, together with a certain circum-ambient accretion (*limbus*) derived from the purest parts of Nature."

Having digested the above interesting statements, let us now see how far the Vale Owen communicators agree with them. The one to whom we are indebted for the following account, is giving a short dissertation on what he calls the Sacrament of Birth and Death. He says:—

"When a man comes near that hour when he shall change his sphere, there occurs in his being a reassembly of such elements as have been gathered and engendered during his life. These are the residual particulars of those experiences through which he has passed . . . These are dispersed through the economy of his being, and are ambient about him also without. As the change comes near, they are all drawn together and gathered up into his soul, and then that soul is carefully drawn from the material envelope and stands free as being the body of the man for the next phase of progress in the Heavens of God."

Now there seems to be, to say the least, a remarkable parallel of teaching on this particular subject between the two different sources. It opens up a wide and interesting field of speculation, for in it we seem to glimpse the reason why a material universe exists at all—that it is, in some way, not only a necessity of man's existence here, but an essential factor in his persistence as an individualised being hereafter. It is the foundation necessary for the whole superstructure of finite being, whether natural or spiritual; and without which, beings created in the image and likeness of God, could not have existed in any form as self-conscious human entities. But this is too deep a matter to discuss here, and is outside our purpose.

#### THE SOUL OF ANIMALS AND PLANTS.

That animals possess a soul is generally conceded; but that plants!—well, some people would shake their heads. And yet we speak of the "vegetable soul," meaning, of course, the life that infills them.

In this connection there are some strange remarks in one of the Vale Owen messages in which the communicator describes a visit he paid to one of the large Universities in Sphere Ten, where he had gone with other students to be instructed in the mystery of creative processes. The account is not very clear to follow intelligibly, no doubt owing, for one thing, to the abstruse nature of the subject, and to the difficulty of finding adequate human expressions to convey the ideas intended. But the particular passage I wish to draw the reader's attention to is as follows (the italics are mine):—

"Let us come to sensitive creation—that of plant life. We went down a great avenue, on the one side of which was displayed the vegetable life of earth and of other planets; and on the other side, that of their complementary heavens. We found that each species of vegetable life had an analogue in the animal world. There is a reason why this is so, and it has to do with the soul of the plant, rather than with its outer manifestation in bark, branch and leaf."

Mr. Vale Owen confesses himself perplexed to understand this, and the communicator endeavours to enlighten him, but the explanations he gives do not seem to add much to our information. Perhaps the following quotation from Swedenborg may help to throw some little light on this mysterious allusion to plant and animal analogues. At all events, it is very interesting, and I will leave my readers to think over the problem for themselves. We know that life is received and manifested according to the nature of its recipient organisms, so that there seems to be no objection in reason why the facts should not be as stated by the Swedish philosopher. There are certainly many plants which emulate the more cruel type of animals in their ways. I refer to what are called the carnivorous, or rather, insectivorous plants which trap their living prey and consume it, and of which there are over five hundred known species. Swedenborg says:—

"It does not at the first view appear that the vegetative soul is from the same origin as that of the beasts

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of the earth, the birds of the air, and the fishes of the sea. That it is so is manifestly evident from the animals, as well as the vegetables which are seen in the heavens, and in the hells. In the heavens there appear beautiful animals, and vegetables of a similar quality; in the hells, on the other hand, appear noxious animals, and vegetables of a similar quality. From the appearances of the animals, and also the vegetables, the angels and spirits are known; for there is a complete agreement (or correspondence) between their affections and these appearances. The agreement is even of such a nature, that an animal may be changed into a vegetable in agreement with it, and a vegetable into an animal in the same condition. The angels know the degree of affection represented both in the one and in the other."

The reason he gives in explanation of this remarkable phenomonic possibility is interesting. It is that all forms of animal and vegetable life seen in the other world owe their existence to the affection and thoughts of the angels and spirits who dwell there, the energies of whom, continually flowing outward, create these various forms as their corresponding and representative effects, and are, in very fact, the souls of these lower forms of life. This is the reason why an angel is able, in a moment, to "sense" the qualities of the inhabitants of any particular sphere or locality from its environment, for all environment there is self-created; that is to say, owes its origin and existence to the qualities of the angels or spirits inhabiting it. The only difference is, that in the animal form the spiritual affection of the angels is seen in what Swedenborg calls its "intermediates," whilst in the vegetable (or plant) form, it is seen in its "ultimates," the former being a higher degree than the latter, though from the same origin. It is really the difference between affection and thought. All thought springs from affection, and the thought is related to it; but the affection has more of life than the thought. They are the same things under two different aspects. That which is spiritual in "intermediates" is alive; whilst that which is in "ultimates," is, comparatively, not so.

Hence the reason why an animal has an analogue or corresponding form in the vegetable kingdom, which represents more of the thought than the affection; and why the vegetable has an analogue in the animal kingdom, which represents more of the affection than the thought.

Thus is the creation linked up through man, with the Creator, from whom proceeds all life, and man is seen to be the epitome of all that is—the microcosm related to that larger world without him in a very real sense, and in which he may, one day, even in this world, be able to read himself as in a book when once he has learned its mysterious alphabet.

Tennyson glimpsed this profound truth when he wrote:—

"Flower in the crannied wall,  
I pluck you out of the crannies;—  
Hold you here, root and all, in my hand  
Little flower—but if I could understand  
What you are, root and all, and all in all,  
I should know what God and man is."

#### AN ICELANDIC CRITIC.

Professor Nielsson has shown us an Icelandic Magazine, "Idunn," for January, 1921, containing an article by the editor, Professor Bjarnason, in the course of which, referring to his visit to London, he makes a statement that (translated) reads as follows:—

"My friend Professor Gudmundur Hannesson suggested to me before I left that I should try to get a spirit photograph, and I intended to do so. But it was not so easy as it looked. The spirit photographers were under police supervision in London on account of their trickeries being more frequent than one would have expected, and the gentlemen of LIGHT for that reason dared not recommend us to any, it also being uncertain whether we should obtain any results. They showed me and another Iclander a spirit photograph from Crewe, obtained by a man whose child had died from influenza, the child in the photograph having become a three yards high giant!

"Well, I used my time to study this new science of spirit photography."

There seems to be some misunderstanding. We certainly never told Professor Bjarnason that mediums for psychic photography were under police supervision—indeed, at that time we knew of no photographic mediums in London—and as to the allusion to the child "three yards high" appearing in a Crewe psychic photograph, why, we confess ourselves completely mystified. We know of no such photograph. Even if we did we do not see what the dimensions of the psychic figure have to do with the matter. We have seen normal photographs in which a great building or a human figure is contained in a pin-point, and others in which the object is enlarged many times its natural size. What has the question of dimensions to do with the essential element in psychic photography?—Ed. LIGHT.

COPENHAGEN PSYCHICAL RESEARCH CONGRESS.—In order that we may be able to answer enquiries we should be obliged if those readers who intend visiting Copenhagen for the Psychical Research Congress this month will communicate their names to us.

#### A MOTHER'S STORY OF HER SONS' RETURN.

We have received the letter given below from Mrs. S. Nye, of 70, Canton Street, Poplar, London, E. The story it tells is one that we feel sure will bring comfort and conviction to many who have passed through bereavement. It is unnecessary for us to comment on this letter. It is written with the directness of conviction, and the incidents speak for themselves:—

DEAR SIR,—

Being a constant reader of LIGHT I noticed a little while back an appeal to Spiritualists to make known any particular phenomena that may have occurred in their surroundings; so thought I would send a brief account of how I came in touch with my loved ones. Having always been a member of the orthodox church, and leading a very consistent, narrow life with the idea of a personal God overlooking all things, I was quite content to continue in this way, until the war commenced. Then I began to think, "Would a God of Love permit such a war?" However, in spite of this question, my only two sons, both good Christian lads, joined the army. Through the teachings of the Church of a righteous war, they held the same belief as myself, that being followers of the Master prayer would protect them, and whatever the danger, He would carry them through. My youngest son, aged 19 years, crossed to France in April, 1918, and was killed in action ten days after landing. I received the news first from his officer, who stated that he and five others were killed by a shell, and that all were buried side by side. We accepted the statement as being true. A few nights after, my son appeared to be standing by my bedside in perfect form, and I distinctly heard him sing some words from a favourite song—"There's a long, long trail a-winding." Then, turning to me, he said, "Mum, I was the only one killed on the gun, and was shot through the head." I thought this a dream, but wrote to the officer, who, however, still adhered to his statement. The same occurrence happened every night for about two weeks, so I advertised in several papers for chums that knew my boy. Soon afterwards I received a letter from a soldier in his company, who having seen the advertisement, concluded we had not received any information from the officers or men. We had never seen this soldier, nor had we ever previously communicated with him. In his first letter he told me my boy was shot through the head by a sniper, and was the only lad killed on the gun. I then knew that my boy had really come back to me.

My other son crossed to France with part of the Independent Air Force in May, 1918, and was killed in action ten weeks after. A week before he passed over, I heard a voice continually asking me to bring him home. I could not understand who was trying to impress me, so wrote and told my boy about it. The next week I received an answer, telling me to cheer up, he would soon be home. This was speedily followed by the news of his death. He received my letter a few hours before passing out. My younger boy has told me since that he was warning me of his brother's approaching passing out.

No one could understand why they had both been taken; both were devoted Christian lads, and left records of lives well lived. I gave up everything—my faith of many years had completely gone, and for many weeks I was in utter despair. In vain the Church tried to comfort me. I was determined to find my boys. I knew what state of life they would go to, having lived good lives. I began to visit Spiritualist meetings, and each time my boys were described I had splendid proofs, but still I was not satisfied. I read all the books obtainable, and after being convinced that my eldest son had controlled Mr. Vango during two separate visits at his investigating circle, I followed his advice to continue sitting.

For months I sat, each evening until the dawn, calling and pleading to God to show something that would comfort and restore my faith in Him. Having given up all material desires, as far as one possibly could, I waited, and after many many hours of mental torture, the glass moved, my boy controlled, and gave me most beautiful messages. To repeat a few of his messages would take too much space, but the main object of them was for me to return to his loving Father. At different times each boy controlled. They told me how they continually came to me from their home in the "Christ Sphere," and formed a band of nine boys, all having passed over in the war, who surrounded the table to form the conditions which would permit of communication. They gradually undid the wrong teaching, and pointed out that it was not the will of God to send a host of young men into the world to be hurled into eternity by war. They told me that Our Father was a God of Love, and, therefore, war was against His teaching. They were the victims of man's sin, and man would have to suffer. They were with me very much, and slowly my own dear boys led me back to our Father God, and the Master.

They only visit me occasionally now, because their condition of life is so advanced. Having convinced me of the continuity of life they are performing the work of their promotion. We have a small home circle only, held for spiritual investigation alone. We have very many beautiful messages of comfort, and the principal teaching is to live the life of the Master.—Yours truly,

S. NYE.



# RELATIVITY.

By STANLEY DE BRATH, M.Inst.C.E.

Einstein is popularly supposed to have superseded Euclidian geometry, to have demonstrated limits to the stellar universe, to have invalidated gravitation, and to have abolished the Ether.

That this notion has no better foundation than most popular notions on science and philosophy is obvious: for the facts remain just what they always were. What has taken place is that a profound mathematician has put forward certain new concepts on the constitution of Matter, Space, and Time from a philosophic point of view. They can no longer be thought of as ultimates.

Various attempts have been made recently to bring these concepts within the range of non-mathematical readers: some of these being very skilful, and others described by a brilliant writer as either calculated to make the ordinary reader feel dizzy or a mathematician feel sick.

How far these concepts are beyond the average man—even the average educated man—will be apparent by a quotation from Mr. H. S. Redgrove, author of "A Mathematical Theory of Spirit" (Rider, 1912):—

In Einstein's theory we are told that the world is a four-dimensional continuum, of which space and time are co-ordinate elements. This, however, is not quite an accurate description of the Einsteinian world. It is found that if Time is taken as the fourth co-ordinate, the geometry of the Time-space thus obtained diverges from that of Euclid in a most remarkable manner. But the divergences from Euclid's system that are thereby necessitated are local differences merely, produced by, or giving rise to (either view is permissible) gravitational fields. The divergence from Euclid's system occasioned by taking Time as our fourth dimension is of a quite different nature from this. It is not local and has nothing to do with gravity.

Moreover, the divergence only appears in such sections of time-space as contain the time dimension, and not in any others. This anomaly can be entirely eliminated if with Minkowski (and Einstein, I gather, also approves of this) we take, not time for our fourth dimension, but time multiplied by the "imaginary" unit  $\sqrt{-1}$ , usually symbolised as "i." Therefore "i" would seem to be a factor capable of converting time into space. Does this account for the fact that time seems to us to be so very different from space? Does it mean that time is related to space in a manner somewhat similar to that in which spirit is related to matter?—"Psychic Research Quarterly," 1921, p. 233.)

Mr. Redgrove's "i" possibly means  $\sqrt{-1} \text{ c t}$ ; where c is the velocity of light, but this application of transcendental mathematics to physical problems is not given here to make the ordinary reader feel dizzy, but only to show the abyss that separates these speculations from the actual world as represented to us by our senses.

Einstein's work is necessitating a re-formulation of physical force and physical energy; and it may well be conceded that unless Man were really a spirit, and, therefore, related to a transcendental world, he would neither have discovered, nor would he be interested in the fact that while a ratio between real numbers symbolises the appearance of matter for physical senses, the ratio between "imaginary" numbers (i.e., involving  $\sqrt{-1}$ ) may represent that of psychic appearances for psychic senses.

I do not, of course, presume to criticise the mathematical theory of time-space: as a mathematician of only moderate attainments I am not competent to do so; nor if I were, would such criticism appeal to the readers I address. But the doctrine of Relativity is so closely connected with psychic phenomena that it is worth while to consider it from a point of view accessible to non-mathematical readers.

I think that these intricate concepts are not necessary for the plain man to form a coherent idea of the world in which he lives, and of the supernormal phenomena that are attracting so much perplexed attention to-day.

There is a very simple scheme of relativity that may be taken as a working substitute for the abstruse Einsteinian ideas. It is not a complete and scientific statement, but is true as far as it goes. It is:

(1) That it is impossible for us to understand things



MR. STANLEY DE BRATH.  
Author of "Psychic  
Philosophy."

otherwise than as conditioned by our own perceptive faculties; i.e., the Thing-in-Itself, the Absolute, is beyond our comprehension. We may experience its effects, but we cannot understand it. (This is what Spencer meant by the Absolute being unknowable.)

(2) That Matter, Motion, Space, and Time are co-relatives; each having certain definite relations to the others.

Matter is here taken as ordinary chemical matter. The atoms of which it is composed may be complex bodies carrying positive and negative electrical charges, and may essentially be derivatives of electricity, but once the atoms are formed they are a separate category in Nature as we know it by our senses.

Time is measured by the motion of the planets in space. The revolution of the earth on its axis gives us the day; its orbit round the sun gives us the year, and the conjunctions of other planetary masses give us vast cycles, which, though less apparent, are not less real. Or again, time may be

measured by the beat of a pendulum whose length depends on the mass of the earth if it is to beat true seconds. A pendulum about 33 inches long beats seconds on the earth, but on a smaller planet it would beat slower and on a larger one quicker. In all cases Time is linked to Matter—it is a rate of change.

So also Motion and Energy are known to us by means of Matter in some form or other, and give us what may be described as engineers' physics and chemistry dealing with gross matter; in contrast with the higher physics dealing with the constitution of matter and the nature of energy.

These four—Matter, Energy, Space and Time—are known to us by our impressions of the physical world, and constitute the relativity in which we live. All our language is built on these impressions, and we cannot get away from them except by mathematics. They are the basis of the Common-sense in which we all agree. Many concepts, such as spirit and the perceptions and emotions appertaining thereto, go far beyond that common-sense, but are not, therefore, opposed to it; they simply transcend it.

But the point is this: As time and space are so closely related to matter, it follows that a change in our perceptions of matter must involve corresponding changes in the notions of space, time, and energy. Now, this change seems to be exactly what takes place in passing from the material to the ethereal condition by what we call "death." The new form may or may not be of organised Ether in the same sense as our bodies are of organised chemical matter, but it must, if it exists at all, be of some form of substance which corresponds to a new relativity, i.e., with time and space relations different from ours.

Most of the difficulty of the plain man in understanding a fourth dimension is that he persists in referring it to matter and space as he knows them. Thence result some very incongruous pseudo-ideas. It is like trying to measure joy with a foot-rule.

If, however, we accept the idea that there must be a new relativity when ordinary chemical atomic matter becomes foreign to our new state, some light, at least, is shed on many difficulties, even though they are not solved. We realise, at least, that there is a new state, and may be content to leave its physics till we get there; at all events, the fact that we do not understand these physics need worry us no longer, nor cause us to doubt the state itself. To explain one relativity in terms of another must be harder than for a swallow to explain its mode of life to a flatfish, for they at least are in the same relativity.

Euclidian three-dimensional geometry and atomic chemistry remain just where they were—applicable to our present state; they are not falsified. Gravitation will continue to operate, and space and time to impose their limitations even though we cannot as yet assign a cause for the former nor realise what new forms of the latter may be like. We have a clue in the fact that telepathy seems independent of both, and to those who insist that telepathy must be due to ether-waves I would commend these wise words by Sir Oliver Lodge:—

"Spiritual and psychical events do not enter into the scheme of Physics; and when a physicist denies 'action at a distance,' he is speaking of things he is competent to deal



with—of light, and sound, and electricity, and magnetism, and cohesion, and gravitation—he is not, or should not be, denying anything psychical or spiritual at all. All the physical things, he asserts, necessitate a medium; but beyond that he is silent. If telepathy is an etherial process, as soon as it is proved to be an etherial process, it will come into the realm of physics; till then it stays outside."

In all this the truly spiritual as distinct from the psychic is untouched. Psychic things are under psychic conditions: spiritual things are under principles. Love, Beauty, and Goodness belong to all relativities, and the Infinite Spirit whom we call God is not limited by anything. Infinity is not boundless time; it is the absence of limitation of any kind. In that Spirit all relativities exist according to the degree of evolution of each towards Him.

## PERSONALLY SPEAKING.

OF "POPPYLAND" AND OTHER MATTERS.

Having arranged to take my annual holiday somewhere on the South Coast, I found myself in the end at Cromer, nearly two hundred miles to the north of it. Great are the mysteries of Fate. On the whole, it was a good exchange, for to me it was new country. It must be forty years ago since the late Clement Scott made all the drawing-rooms and concert halls melodious with "The Garden of Sleep," depicting an old churchyard on the cliffs at Overstrand, near Cromer, and by his articles on "Poppyland" in the "Daily Telegraph" brought the whole region into a blaze of popularity that has since rather tended to die down. It was only natural, for the rulers of "Poppyland" do not court popularity in the customary fashion. There are no itinerant musicians, no beach entertainers, no hawkers; even the penny-in-the-slot machine is banned. So it was all very quiet and pastoral—a kind of polar opposite to Brighton or Blackpool. Hills and the sea, views and vistas, purple hollows, old-world houses and gardens, corn-fields, gorsy commons with geese, church-spires and "spinneys," and bramble thickets. This may do for a thumb-nail sketch of the country around.

I knew beforehand that the air of the place was strong and bracing, so that I did not expect to be dazed with the fume of poppies, or lapped in slumber by drowsy syrups tinct with cinnamon (to mix up Keats and Shakespeare to no particular purpose). Yet I slept at all hours, as though it had been the most relaxing air in the world. Such is the eternal contradictoriness of things, and so are probabilities turned awry and the logician mocked. That, of course, is very much in the spiritual order of things which takes so small account of earthly reasoning, ordaining that the wise man shall somehow reveal himself as very foolish and the fool be moved to utter wise things.

I studied the Norfolk type of Englishman with interest, howbeit it was disenchanting to find that several of those I met had never even heard of a "Norfolk biffin." I talked of natural history, geology, antiquity, literature, politics, finance, and other matters, but said no word on psychic subjects, curious to see whether they would arise naturally in the course of chat. The nearest point I reached was in the case of a young North-Countryman who had settled in Cromer, and who was eloquent on the subject of Christian Science. It had wrought marvels of healing in his family and had even shown a strong influence in his material interests generally. He had seen signs of providential guidance in his life. He had a story to tell. But then he volunteered the statement that he "did not believe in spirits," which I found a rather dark saying, but I let it pass. "Life is short and words are idle," to the extent at least that words are continually being used with only a confused sense of their meaning. I have grown grey in listening to people who vehemently proclaim their faith in something in which they have no belief whatever, or, on the other hand, loudly announce their disbelief in something else in which you know they have the profoundest confidence, all because of the form of words in which the ideas are set out. How often have I listened to remarkable stories of spirit return from people—sometimes of the "hard faced" variety—psychic dramas to which the words "Of course I am not a Spiritualist" came either as the prologue or the epilogue.

But Cromer is not without its links with us. Setting aside a performance of one of Sir Arthur Conan Doyle's plays which took place while I was there, I discovered in the course of my talk with a local antiquary that the Hon. Boden Noel, the poet, an early supporter and contributor of *Light*, was no stranger to the place, his family having its ancestral roots there. A visit to the office of the "Eastern Daily Press" procured me a copy of their Jubilee Commemoration pamphlet, in which appeared a portrait of Mr. Edmund Dawson Rogers, the founder and first editor of what is to-day a great newspaper. An allusion to him

as my "old chief" of former days in Fleet-street, procured me also other Press courtesies. It was good to find the man who practically made *Light* and the London Spiritualist Alliance still held in honoured memory. A reproduction of the first number of the "Daily Press" which was given to me, was dated October 10th, 1870, a great stretch of time as the world goes to-day. One day we must really republish Mr. E. Dawson Rogers's memoirs. They would be specially appropriate in their commingling of journalism and Spiritualism now that our subject has come so prominently before the world through the general Press.

There were a few other links. One of them I recalled as the association of the late Mr. and Mrs. Thomas Everitt with the place, where they and their family and friends occasionally made holiday. Mrs. Everitt amongst her psychic gifts numbered that of psychometry. On one occasion she gave some delineations of fossils collected on Cromer beach, which were so accurate in their description of the ancient conditions of the place as to astonish antiquaries. These included, if I remember aright, correct descriptions of the prehistoric animals that frequented Norfolk "before the flood."

And now, to turn from "Poppyland," which I predict will have some significant associations with the Spiritualism of the future, I want to pen a tribute to the memory of Mr. Robert Craig ("A Member of the Scots Bar") whose decease was recorded in *Light* of the 30th ult. (page 90). I heard of his passing with keen regret. A rugged stalwart Scot, who found his way into Spiritualism under remarkable circumstances (the "guiding hand" again!), he showed himself a staunch and sterling friend. He was an Edinburgh graduate, and in his earlier days a fellow-advocate with Lord Dewar, the Scottish judge, whose death we recorded a few years ago. A literary man as well as a lawyer, he was the author of a volume on Thomas Carlyle, published by Eveleigh Nash in 1908. He was a poet, too, and his stirring verses, "A Dream of Flodden," were recited with great effect at recruiting meetings during the war to stimulate patriotism. He was a typical Scot of the old school—shrewd, kindly, sagacious—with a penetrative mind and a dry and caustic humour. When I last met him, during one of his infrequent visits to London, he was developing a remarkable thesis on the psychic element in history, with especial relation to Mary Queen of Scots, John Knox, and other worthies of her period. It seemed rather a sterile theme until he began to unfold it in his graphic and vigorous way, showing the working of spiritual law in the history of Great Britain. I wish he could have lived to write it. As it is, I give him farewell and goodbye, and wish him much happiness in that "new country" to which we are all travelling. D. G.

## THE BEGINNING AND THE END.

We take the following extract from a book, entitled "The Next Beyond" (Christopher Publishing House, Boston, U.S.A., 1 dol. 50 c. net) consisting of messages received by one of a group of friends, who suddenly found that they possessed the power to write automatically. Each made the discovery unknown at the time to the others, and in each case, equally unknown to the rest, the particular series of communications being ended, the gift as suddenly ceased. Only in this instance was publication requested, the request being accompanied by an expression of the communicator's desire that his messages should stand on their own merits, and that neither his own name nor that of the automatist should appear. Our quotation will give some idea of their quality:—

"We see everything spread out like a great scroll. We are capable of shifting an event slightly—accelerating or delaying—as the mind moves upon it."

"But the scheme is determined?"

"From the beginning."

"Then we cannot change it?"

"This is difficult to explain. Omniscience, Being, manifesting in part through us, knows how the active will or inactivity of individuals is to affect their lives. The plan as a whole is pre-seen, and is bound to terminate in a certain way—only the steps of the way can be retarded or helped by our own desire. The end is such union with God as is expressed in the eastern word 'Nirvana,' or the Western 'heaven.' Humanity is working through experience by ordeal, by pain, by joy, by all growth in perception and expansion of consciousness—to the One."

"And is this what is meant by love?"

"You have not yet broken through limitation to know the power of that word. Life itself is love."

THERE is in creeds a constant tendency to petrify. The living faith of one century becomes a mere sarcophagus of the next. To prevent this only one specific is known to man, and that is to be constantly in campaign against the evils of the world. One of the great uses of the devil is to keep the Church from the lethargy that ends in death.—W. T. STEAD.



## THE WORKING GOD.

IS REVERENCE UNDERMINED WHEN WE SEE GOD AS A GREAT ARTIFICER,  
AND UNDERSTAND SOMEWHAT OF HIS METHODS?

By DR. ELLIS T. POWELL.

[JOHN v., 17: *My Father works unceasingly, and so do I.*]

The word in the original points to the congenial labour of the craftsman, to the work which is accomplished by hand, by industry, by mind, working for the sheer joy of the task. It is not the work which we should call tiresome toil, but rather the kind of activity which makes us forget the flight of time. Once again, it is the species of work which follows us to the life beyond, when, as the Spirit says, we rest from our irksome toils, but our congenial activities follow after us. So that we find Christ affirming that He and His Father work unceasingly; and that the work upon which their energies are engaged is of the type which gives joy and satisfaction to the workers.

It follows that the words are fatal to the old idea of God as a species of magician, who calls things into existence by his mere fiat, with every detail complete. No doubt the ancient imagery of Genesis was very sublime, suited to impress the childhood of the race to whom the Hebrew Scriptures were delivered. In fact, it would have been a waste of words to attempt the elaboration of the picture, since a people to whom natural science was a closed book could not have understood it. But with us it is different. We see the gigantic processes of the cosmos in an entirely different light. We are acquainted with a great proportion of that detail. That is to say, we are getting to know more and more how the machine works, and what an immeasurable aggregate of dexterity and foresight must be required to keep it running age after age. Science confirms the words of Christ, by assuring us not only that He and His Father work, but that their work is very arduous, in spite of the joyous co-operation of myriads of agents, some far above, and others far below humanity in rank. And the question is: Does this nearer and more intimate revelation of the work of the co-operating members of the Trinity tend to increase our love and reverence for Them, or does it have the opposite effect?

Certainly it was a fear of this opposite effect which was part of the origin of the opposition offered by orthodox Christianity to the first efforts of modern science. Look, for instance, at the storm of intolerant denunciation which burst upon Darwin's first promulgation of the great hypothesis of the Origin of Species by Natural Selection, or "Evolution," to give it the brief modern name. Religious people were thoroughly alarmed. To some extent they disliked the theory itself, because they thought it would be an awful thing to be the progeny of monkeys; but their deeper dread was reserved for its effects. If we began to know how God worked, should we not forfeit our reverence for Him, in just the same way as the little boy loses his awe of the conjuror when he comes to comprehend the *modus operandi* of the tricks? That was the fear, and if it was not always put into as many words, it was nevertheless lurking at the back of men's minds. They were afraid the Great Magician was going to be found out.

### THE LARGER VIEW.

Well, it was a groundless apprehension. All that science has done, all that her keenest and most brilliant investigators have discovered, has tended to exalt God in our reverent contemplation. To us, looking at Him with the eyes of science—I say it with the deepest reverence—He looks an immeasurably bigger Being than our forefathers discerned, or than the Creator who was limned by the master hand of the writer of the earlier chapters of the Book of Genesis. Take just one illustrative instance of the kind of exaltation I mean. In the Genesis story God says, "Let there be light," and there was light. More than a hundred generations of men saw in those words the bat of a mighty magician. He spake, and it was done. He commanded, and it stood fast. For the bygone generations knew nothing of the real nature of light, and still less of the inconceivable delicate structure of the human eye. But we know that light consists of waves, or vibrations. In the ether, travelling at a rapidity which boggles all human imagination; and, further, we have learnt that before these vibrations can come within the cognizance of man, he must be furnished with an organ which is capable of "sensing" them, and with a brain which can interpret the

sensations: so that we are overawed by the contemplation of the matchless skill which could guide the evolution of an organ so beautiful, and endow generation after generation of mankind with a gift so wonderful, though brought into existence, and shaped to its purpose, during the few months of pre-natal darkness through which we all pass on our way into the world.

It would be easy to multiply examples by hundreds and by thousands from the experience of everyday life. With every advance of our knowledge of the policy and methods of the Divine mind, our reverent admiration is enhanced, and our confidence in the Divine wisdom strengthened. Yet we should not misinterpret our wider knowledge by supposing that in any degree it approaches finality. To our ancestors there was an insoluble mystery in the hanging of the stars in space. If those myriads of scintillating points were worlds, what power originally hurled them on their trackless path? What was the colossal force which sustained their motion age after age, while they were balanced in space? At length science propounded gravity as the explanation of much that had been inexplicable. Newton saw the falling apple, and the whole hypothesis shaped itself in his mind. But this was only to thrust the explanation a stage further back. It drove us to the further query: What is gravity itself? And to that question science has no answer. We have discovered one of the secrets of Him Who works unceasingly towards the consummation of His mighty schemes: but the discovery has only brought us to the vivid realisation that another secret lies behind. And when that, too, surrenders to the insistent demands of science, the background will reveal a deeper mystery still.

### THE PSYCHIC EXPLORATION.

The facts are pregnant with spiritual suggestion. They bring home to us, as perhaps nothing else does, the profound truth of St. Paul's words when he declares that "ever since the world was created God's invisible attributes, namely His eternal power and divine nature, have been clearly perceptible to intelligence in the things He has made." For if our deeper scrutiny of His physical creation tends to enhance at every point our wonder, our admiration, and our reverence: if the microscope and the telescope, the test tube and the spectrum, leave us amazed at their revelations of the Divine skill and power, is it not likely that our knowledge of the super-physical manifestations of the Divine dexterity and wisdom will affect us still more profoundly and profitably? And this is one reason why I think so much importance attaches, from the Christian point of view, to the advance of the psychic explorer across the confines of the super-physical world. There we find it true, as in the physical sphere, that every discovery does but enhance our wonder and reverence: so that the spirit is immeasurably uplifted as it realises that there lies before us, in an existence which will have no end, a perpetual series of new revelations of the power and wisdom of God, exemplified in an ever-growing knowledge of the methods by which He justifies the declaration of His Son that "My Father works unceasingly, and so do I."

Perhaps an example may make the point more vivid. You remember that at the Ascension Christ rose into the air, and while the disciples were looking on, a cloud received Him out of their sight. To many ages of devout Christians the episode was an insoluble mystery. In a vague way they thought He must have gone to Heaven, but they really had no definite idea on the subject. The theologians considered that the physical body did go to Heaven, and they affirmed its presence at the right hand of God. We, however, in the light of superphysical science know that the cloud into which He disappeared was intended as a screen for the de-materialisation of the physical body: that Christ did not take flesh and blood with Him to an exalted spiritual sphere, where it would be utterly alien to its surroundings; and that, in fact, the Ascension was not a departure to another place in terms of space, but an entire change in the manner of existence, a passage to a higher plane altogether. Knowing so much with scientific certitude, we have no difficulty in believing what is told us from another plane with reference to the existence of the Christ-sphere, nor do we find it hard to credit the assurance that, speaking in astronomical terms, this plane, to us physically invisible, is be-



tween the earth and the planet Mars. Some day we, too, shall change our manner of existence, and begin to function and enjoy in a higher sphere: and our precise knowledge about the departure of Christ—the first born of many brethren—enables us to contemplate our own parting with serenity, since what was once a plunge into the unknown is now but a journey into an explored territory, from which many messages have come to tell us what awaits us there. In that sphere, too, there will be work for us. Nobody knows better than the Spiritualists that the life to come will not be one of idleness, but of joyous activity, interspersed with intervals of rest in one of those many "tarrying-places" of which Christ spoke, though His word has been mistranslated "mansions." So that in the eternities the text of the present essay may undergo expansion in a new utterance for our special benefit: "My Father works unceasingly, and so do I, and so do you."

## "DO ANIMALS SURVIVE?"

A REJOINDER TO CRITICISM.

By A. J. WOOD.

In LIGHT of July 30th (page 490) two correspondents have been good enough to criticise my article on Animal Survival, but do not appear to have added anything fresh to our knowledge. Neither seems to have grasped the full purport of the principle I enunciated. Mr. Saunders misunderstands it, and Miss Holt, whilst admitting its force, casts doubt upon it by a somewhat absurd supposition. I will deal with these points in due course.

The phenomena which occur at séances we may take for granted; they are not disputed. It is a question of their interpretation. What I would like to learn is the principle upon which those who believe in animal survival base that belief. If it is because they believe that man survives, therefore animals must, that is no reason. If it is because "all life is immortal," that is still no reason, for life is of many degrees. If because of certain evidence at séances, it is still insufficient; since it has been admitted already that animals exist in the world of spirits, and a reason given for that existence, and until that reason has been shown to be invalid, we are not justified in multiplying causes to explain a simple phenomenon. If, as the Vale Owen messages, as well as Swedenborg, declare animals exist there which have had no earthly origin, how is one to distinguish the one kind from the other?

It is not by allowing our judgment to be swayed by what we would like to be true, or by interpreting animal existence and consciousness in terms of our own, that we shall get at the truth.

I myself had a dog some years ago, and when he died of old age I grieved greatly; and, although a lover of animals, would not replace him. He was a good friend and a faithful companion, and I should be pleased indeed to think I should see him again on the other side; but—there it is! I have many reasons which I hold good for thinking the contrary, and not one which I believe sound, or which will fit in with my philosophy of the other life, for coming to the more agreeable conclusion.

It must not be overlooked that animals which are associated with man, i.e., which have been domesticated by him—are not in their natural environment, but are living to a large extent under artificial conditions. That they have for that reason acquired certain modified characteristics is only natural, but we know that, once removed from such associations, they would quickly revert to their former state of life. They could no more progress of themselves than do other animals in the wild state to-day. Unlike man, they are incapable of self-progress, because they do not possess that faculty (the rational) which he does, and which places him so immeasurably above them, distinguishing him above all other creatures, and separating him from them by an impassable gulf.

Animals existed on the earth long before man. What has become of the souls of these myriads of beasts that died ages of time ago, if they have survived? Have they formed, shall we say, a special "heaven" of their own, and a spiritual environment in agreement with their state? If they have not survived, what new factor has emerged that enables their descendants to do so? We have no reason for assuming that the essential nature of any animal is any different to-day from what it was in the dim distant past.

Perhaps if we ask ourselves the reason why man is immortal, we shall be in a better position to understand why animals are not. Is man immortal because he possesses an immaterial soul? Surely not. All living things possess souls from the humble protozoan up to man. The immateriality argument will not hold water for a moment. Is it not because man possesses that "breath of life," that special endowment of His Creator, out of which arises the intelligence to know Him, and the power to love Him, which animals have not? It is the possession of these things alone which make man what he is, an immortal soul—one who can approach God, and worship Him. What powers do animals possess of a like nature? Can they entertain heavenly ideas, or feel religious emotion, or reciprocate the love of God? As John Wesley expressively put it, they are not "creatures capable of God."

Let me now turn to my critics' letters.

Miss E. M. Holt takes exception to the words "will" and "understanding" as used by Swedenborg. As I explained at the time, his argument was much abridged, but he applies the words, as is clear enough from the text, to man in order to distinguish the two special faculties which he alone possesses, from the something analogous which animals possess, and which he calls "affection and knowledge." Man is man because he can elevate his understanding above the desires of his will, he can examine them and moderate them in full freedom; but, with an animal, to desire is to act, and only external restraints, such as fear, will check any impulse that it may feel. Man's will is (or ought to be) under obedience to his understanding, but with a beast its "understanding" is under obedience to its "will." It acts without understanding why it acts, and because it must. That is why it is an irresponsible creature. Its cycle of physical life is complete in itself. It has no spiritual life to enable it to grow and expand. Its powers, instead of being progressive, are determined by its physical necessities, and so it remains in essentials to-day as it was in the "days of Noah."

Man, on the contrary, who possesses a spiritual faculty, receives of the ever inflowing spiritual life to his fullest capacity, and is able in consequence to progress and expand indefinitely, not only in an outward, but also in an inward and upward direction. A proper understanding and appreciation of these facts will show the immense gulf which exists between the human and the animal nature.

Mr. Saunders, commenting on the statement I made that objective phenomena in the other life had no existence independently of the angels and spirits, said Spiritualists would take this as an error, for such a statement taken to its logical conclusion would be: "If thought and affection can create objective phenomena, then those phenomena exist, just as objects do here." I must confess I cannot quite follow his thoughts so expressed. I am quite sure I never said, nor even implied, that they do not exist. Of course they do! and are every bit as real and substantial as objects here; the only difference being that there they are created instantaneously in the plastic and responsive substances of that world, by the energising spirit, whilst here the same creative forces are at work, but under time and space conditions.

Miss Holt's letter is charmingly written, and she expresses herself fluently, but I hope she will excuse me when I say (for I say it in all friendliness of spirit) that she is rather misled by words than led by ideas. In the first portion of her letter she uses the word "individuality" in a sense which it will not bear. She says, "even a glimmering of consciousness must imply some kind of rudimentary individuality," and she doubts whether individuality can ever be wholly extinguished. Now, "individuality" means simply "separate" or "distinct" from other things, i.e., a distinctness of character. This is as applicable to the lily or the rose, as to the earwig or the butterfly. She may have been thinking of personality; if so, I agree with her. Certainly, personality cannot be extinguished, but individuality is quite another matter. In another place Miss Holt says "God, Spirit, Life—call Him what you will, permeates and vitalizes all that is." In the first place, God, spirit, and life are not (to me) one and the same; and to speak of God permeating all that is, sounds like unadulterated Pantheism. Whether she intended to convey this idea I cannot say. Probably it is the misuse of a word again. Certainly God is immanent in His universe, even as the sun is present by its heat and light in all parts of his system, energising and calling forth their activities. He is in it, but not part and parcel of it, or everything that exists would be God.

Miss Holt says further: "if we create our pets in the next plane"—through the creative power of our affections and thoughts—"might it not also be said we create the friends and relatives we seem to encounter there?" The question is a perfectly legitimate one, and I will answer it. The answer is, No, for the simple reason that when it is said that the thoughts and affections of angels and spirits create the objects of their environment, it is really the power or life of the Creator flowing into and through them that accomplishes this; and it is by and through these things that angels and spirits know themselves, and understand their states and qualities; just as, on this plane, it is only by what man actually does outside of himself that he reveals himself both to himself and to others, and not by what he merely thinks or feels. If it were possible for an angel to see a swine, or a vulture, or a serpent suddenly appear before him, he would know that something had gone seriously wrong with his spiritual constitution. But such a serious falling away is not possible with him.

Let us have a consistent philosophy, if possible, on this question of animal survival. Either the animals seen in the other life are the creations of affections or lusts, or they are the souls of once living animals. They cannot be both. We know both on the evidence of the Vale Owen communications and Swedenborg that the former is a fact, and that the evidence for the latter is very doubtful, and that such apparent evidence as does exist can be accounted for on the principle already propounded. Moreover, these animals are every bit as real as the earth ones; nay, more so, for they will live as long as the affection of the angel or spirit lives, and that cannot be said of our earthly ones.



## LIGHT,

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## "TELEPATHY BECOMING COMMON."

### REFLECTIONS AND FORECASTS.

We take our title from the "Star" of the 4th inst., which under that heading prints an interview with the Secretary of the London Spiritualist Alliance arising out of the newspaper account of the telepathic experience of Mrs. Goddard, of Streatham. It seems that Mrs. Goddard, while at tea, was so impressed with a feeling of impending calamity, that she exclaimed, "Something is up. We shall hear of something directly." What the "something" was transpired a few minutes later when the news came that her son, a private in the 9th Lancers, had been drowned while bathing.

Such cases may be numbered by the thousand, but not one per cent. of them ever finds its way into print. They are all tremendously important as throwing light on the nature of man, but their importance was never appreciated by a world which found a more absorbing interest in matters of the moment, the froth and bubbles on the surface of the life-stream.

And now, what is telepathy? Is it transference of thought? No, it goes deeper than that, for, strictly speaking, we can think only in words. To us telepathy stands for the

### TRANSMISSION OF FEELING

or emotion. The animals possess the faculty on a plane of their own, and many volumes could be filled with accounts of their community of sensation with their own species or with human beings with whom they may be in close sympathy. Thought is a secondary stage of feeling. Thousands share the feelings of a poet, but it is only he who can put those sensations into thought and express them in "words that burn."

Very rarely indeed in our experience does telepathy reach the point at which the actual thought is transmitted, even amongst the people who really think. No, it is usually an impact of feeling which may be differently translated according to the mood and circumstances of the recipient of the idea. It may even be that a sensitive person in a depressed condition of mind receives an impression so coloured by the mental state that he or she confidently predicts that something dreadful is about to take place. The "something" duly transpires—for the impression was real though its interpretation was at fault—and turns out to be a quite fortunate event.

Why is telepathy to-day growing common? Because the human race is

### BECOMING MORE SENSITIVE

in the natural course of evolution. Sensitiveness is at the root of the matter. The war and its sequel of tribulations have of course had something to do with it. There has been much chastening of minds and souls, much heightening of sensibilities. Matter has become more ductile to life, and the psychic faculties have been partially liberated from the hard crust of materiality which formerly hemmed them in.

We have heard the growth of telepathy described as

a recrudescence of the past—a kind of "throwing back" to primitive animal stages. Generally speaking, it is nothing of the sort. Here and there morbid nervous states may give rise to psychic developments—but these are always unhealthy: they are pathology rather than psychology. Even amongst the early savage races there was no general development of telepathy. For their revelations along this line they were dependent on their medicine men or "wise" folk—that is to say their psychics; for the "medicine man" of a savage tribe is always a man with some pretensions to psychic gifts, eked out with a certain amount of

### HUMBUG AND HOCUS POCUS,

in which respect he has some parallels amongst more civilised peoples to-day.

Has telepathy a future? It has, indeed—a great future. In time to come it will supersede some of the more mechanical forms of intercourse between man and man. But we hardly think it will play much part in commerce and the purely material concerns of life, for these are very largely mechanical and artificial, and divorced from the primal and vital things. We do not look forward to the time when "a telepathic wave" will involve considerations of the future price of rubber shares or a "deal" in Marconis. As men grow more sensitive they will gain a higher standard of values, for although increased sensitiveness does not always involve a higher susceptibility to the spiritual order, it generally makes in that direction, for the reason that few minds are powerful enough to hold at bay (for a time at least) the dreadful Nemesis that comes of devotion to evil purposes in the psychic order. So we regard the fact of "telepathy becoming common" as of distinctly happy augury, making for the spiritual progress of the race.

### R. L. STEVENSON'S OLD NURSE.

The memory of Robert Louis Stevenson is likely to remain green for centuries to come. We are constantly coming across his name in newspapers and magazines, and, apart from our own early associations with him, we never forget that he was the secretary of the first Spiritualist Society in Edinburgh. Lately we came across some verses on the death of Stevenson's old nurse, Allison Cunningham, who passed away in Edinburgh in July, 1913. They first appeared in the "Paisley Express," the author being the Rev. Walter Mursell, of the Coates Memorial Church in Paisley. The lines are so touching that we feel they will appeal to many readers, especially to all who love "R. L. S."

The comfortable hand is still  
That smoothed the snow-white Pillow Hill;  
Hushed is the kindly voice that read  
The stories to the Boy abed;  
That calmed the fear and soothed the pain,  
Till morning light returned again.  
And had you done no more than this  
The world your gentle hand would kiss:  
The sick Child in your sunshine grew—  
Ah, "Cummy," what we owe to you!  
Now you have left us for awhile,  
And gone to seek your Treasure Isle.  
The Last Adventure you have gone,  
But you will not fare forth alone  
For your "ain laddie" sure will know  
The way your weary feet must go;  
The spirit of a little child  
Will come from out the unknown wild  
To take the comfortable hand  
That led him through the uneven land.  
Ah, just like God, this thing to do  
To send with eager steps to you  
Death's Angel in the form of "Lou"!

### "LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sums:—

	£	s.	d.
Amount previously acknowledged	229	16	5
J. S. B. (in grateful recognition)	2	2	0
Sir Egerton B. Coghill	1	0	0
Mrs. Emily Brookes	1	0	0
Mrs. A. Jenkins	0	8	0
Mrs. Raymond Daniels	0	5	0
	234	11	5



## FROM THE LIGHTHOUSE WINDOW.

It is good news that Sir Arthur Conan Doyle intends shortly to conduct some experiments with the Kilner screens for seeing the human aura, making new slides with some Dicyanin which he has obtained.

A profitable line of research would be to see if there is not to be found another (commoner and cheaper) substance to replace the coal tar dye, Dicyanin, for the manufacture of the screens. It seems highly probable that a substitute could be discovered. Dr. Kilner says that he devoted much time and thought to trying to find out how Dicyanin affects the visual organs, but he confesses that he could arrive at no satisfactory explanation.

Here is Dr. Kilner's account of how he came to discover the way to make his famous screens: "The discovery of a screen making the aura visible was by no means an accident. After reading about the action of the N rays upon phosphorescent sulphide of calcium, the writer was for a long time experimenting upon mechanical forces of certain bodily emanations, and had come to the conclusion, whether rightly or wrongly, that he had detected two forces besides heat that could act upon his needles, and that these forces were situated in the infra-red portion of the spectrum. There was a hitch in his experiments; and in the early part of 1908 he thought certain dyes might help him."

He continues: "After considering their different spectra and, as far as he could, ascertaining their properties, he made a trial of several, and fixed upon the coal tar dye, Dicyanin, as the most likely to be useful. While waiting for this chemical, a thought flashed across his mind that the substance might make some portion of the effects of the above forces visible; and should this be the case, he expected to see the human aura." How his brilliant surmise was realised is now a matter of history.

Among those medical men whose views were published in the Press concerning the recent discussion by the British Association of cures by the mind was Dr. Edwin L. Ash, a famous neurologist. Dr. Ash will be remembered by some of our readers in connection with the wonderful Dorothy Kerin case of healing in 1912. In that year the Doctor published a book, entitled "Faith and Suggestion," in which will be found an account of this case. For those unfamiliar with it it will be sufficient to say that this girl, aged twenty-two, when at the point of death from tuberculosis, was miraculously healed.

Dr. Ash wrote: "It is conceivable that Dorothy Kerin's attitude of gentle resignation to the Divine Will—her firm belief that God would so order things as would be best for her—and her faith in the spiritual world, resulted suddenly in a splendid communion, in which, whilst a swift rush of healing energy swept through her disordered system, she actually received impressions of that world which flashed into her ordinary consciousness as the particular visions we have discussed. Here was faith, here was self-suggestion (not of restored health, but of a spiritual uplifting), also to some extent direct suggestion, for the voice heard gave commands which she implicitly believed in."

Telepathy, it appears, has come to the knowledge of coroners. At an inquest on a young private of the 9th Lancers who was drowned while bathing in the Thames at Surbiton on Bank Holiday (August 1st) the father, who lives at Streatham, stated that on the day of the accident he and his wife were sitting at tea when his wife suddenly exclaimed, "Something is up. We shall hear something directly." She was so upset that she could not finish her tea. Ten minutes later they heard that their son was drowned. The Coroner's comment on the incident was: "It appears to be a remarkable instance of telepathy."

The above incident recalled to Mr. K. Gilbert (Grays, Essex) a similar experience of his own. Writing to the "Daily Express," he says: "My younger son was in New Zealand, and we had just received a letter saying that he was on his way home. About 2 a.m. on December 28th, 1919, I woke suddenly, having seen in a dream a vivid picture of my son lying unconscious among brown, broken rocks, bleeding from the head and covered with dust. The next news I received from my son was a letter written in Palmerston Hospital to tell us that he had been thrown down a steep of rocks by the slipping of his horse. This letter reached us on March 8th, and the accident occurred at the very hour I had seen him in my dream, allowing for the difference of time between New Zealand and England."

The article on Spiritualism in Glasgow from which we quoted last week led to some correspondence in the "Glasgow Herald." One writer, signing himself "More Light," gives us the old familiar reproof against "excessive curiosity that

seeks to pierce the veil that divides life from death and the finite from the infinite—mysteries meanwhile hidden from us by an all-wise Creator." In the Bible, which after all the centuries still remains our supreme guide and rule of life, there are many distinct warnings and commands against seeking after 'familiar spirits,' 'necromancers,' etc., which even our leading scientists disobey at their peril." "Theophilus," writing in a more tolerant spirit, holds that "it is utterly impossible to say whether the phenomena of spiritualistic séances are subjective or objective until we have accurately and thoroughly explored and delimited the whole region of human personality." Miss Margaret H. Irwin, the Hon. Secretary of the Glasgow Society for Psychical Research, commenting on the original article and the above-mentioned letters, draws attention to the important work her Society has before it. She says: "Small committees of responsible persons are already undertaking under the auspices of the Society a careful and systematic inquiry into various groups of psychic phenomena. A course of lectures is also being arranged for the coming winter in Glasgow. The first of these will be given in the beginning of September by Sir William Barrett, F.R.S., who will be followed by Sir Oliver Lodge, F.R.S., in the St. Andrew's Hall, in October. Further lectures, particulars of which will be advertised later, will be given by other distinguished writers and scientists."

Commenting on a recent article by the Rev. G. Vale Owen in the "Weekly Dispatch," the "Evening News" says, "Whether you believe in Spiritualism or not, you will find food for thought in this interesting article, by an authority whose good faith and sincerity is unquestioned."

The Rev. F. Fielding-Ould contributes an able article, entitled "Jeanne d'Arc," to the "Occult Review" (August), in which the events in the life of the Maid are viewed in their psychic aspect. He notes that though Jeanne's short career was marked by most unmistakable evidences of the inspiration and guidance of very high intelligences, yet her "saints" were pronounced by the Church of her day to be devils, and adds: "From many pulpits Modern Spiritualism has been condemned as the work of evil spirits."

Commenting on the fact that the Church of Rome by the canonisation of Jeanne has confessed that an error was committed, he asks: "But what is the value of repentance without amendment? The lesson is still unlearned, and any one who presumes to say he has had communications from good spirits sent by Christ Himself is met with the old chorus of scoffing incredulity and condemnation. Is then, Jeanne the only genuine medium, and is her case the only believable example of God's working for man's welfare by such a method?"

Mr. Fielding-Ould supplies his own answer to the above question: "There is," he says, "a great deal which passes under the name of Spiritualism which is contemptible and mischievous, but at its best it is a mighty power to arouse the sluggish, worldly soul. There are many who have as surely talked with the departed servants of God as did Jeanne d'Arc five hundred years ago, and who live renewed lives in the joy and hope of their consoling and uplifting inspiration, and it is earnestly to be hoped that the Church may not require another five hundred years to get the fact into her beautiful, and rather stupid, head." The whole article is well worth reading.

The healing powers of Mr. J. Roberts, of Cleckheaton, have, as we have already pointed out (p. 429) been given sensational prominence in the Press. The "Two Worlds" speaks of his remarkable powers as considerably exaggerated, and adds: "We have known Mr. Roberts for several years, and have a high opinion of his ability. He is an unassuming man who has done and is doing a good work. For some years he has been President of the Batley (Yorks.) Spiritualist Society, and the building fund of the church has greatly benefited by his healing abilities. Notoriety is the last thing he requires, and it is hindering him in his work. The psychic healer needs peace and quietude in which to use his abilities, and exaggerated statements concerning his seeing hundreds of people per day do not help. A flood of correspondence has overwhelmed Mr. Roberts, which is beyond his power to deal with."

How psychic research alters the view! Speaking of Caruso's death, a daily paper speaks of "That wonderful voice which has been silenced for ever." Perhaps it has, for most people, but not necessarily for all.

According to Professor John Millott Severn, of Brighton, a phrenologist of forty years standing, things are promising well from an intellectual point of view. He states that he finds a higher grade of intelligence than ever before. "The shape of the human head has been changed through expansion of the brain, and rapid strides in human progress will be made very soon."



## THE GENESIS STORY.

IN THE LIGHT OF RECENTLY ASCERTAINED FACTS.

In an address given to the Spiritualist Society of Exeter, Major R. A. Marriott, after showing conclusively how scientifically correct the sequence of the creations in Genesis was, if considered as *visions* of the earth at different periods, a view of the subject first put forward by Hugh Miller, the mason geologist, went on to describe new facts that had been ascertained regarding ancient man, which he interpreted in the following manner:—

Lastly came man, and here speculation is rife, because his antiquity is continually having to be placed further back in the remote past, and his origin becomes more and more obscure. Genesis, ch. 1, ver. 29, reads: "And God said, Behold I have given you every herb bearing seed . . . and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat."

Note, He did not give the beasts of the field for meat; therefore the above verse has a peculiar significance, because it can be shown that the earliest stone implements of man do not contain any weapons of offence, but are adapted chiefly to the crushing and pounding of roots, with grubbers shaped in T form like a dibble. These are largely outnumbered by various concave-worked flints for rubbing down his limbs and body such as are used by natives of Patagonia and elsewhere to this day. The absence of any weapon points to a peaceful existence in what we know from fossils to have been a sub-tropical climate in England, before the advent of our present conditions of cold winters, which would have made life for primitive vegetarian man difficult to maintain. Then came the weapon of the chase—a heavy stone spear-head for thrusting, not throwing, and trapstones for snaring. Such were the first implements used by man in his mastery of time and distance, and were the embryos of all the engines of this terrible war. I have studied flint implements of the Stone Age and have been instrumental in bringing into notice some unique and hitherto unknown flints from Sussex, which throw a very strong light on the progress of man through the ages—from being a vegetarian to being a hunter, and finally an agriculturist.

The verse quoted from Genesis implies that man was vegetarian; the hunting stage receives no mention, but Adam is made to represent the agriculturist.

With what is so far known from scientific research it appears that far back into the ages there have existed two types of man—a man like ourselves in brain capacity and typical of civilised man, and a lower type of degraded cranial development with a great jaw, but little chin and low forehead. The latter type was probably allied to the extinct Tasmanian, who was a lower type even than the Australian native. When man was vegetarian, judging from his implements, he must have been living an Arcadian existence, at peace with his neighbours and with no thought of war with his kind. Does not the garden of Eden typify this condition, and was it not then, probably at some auspicious moment chosen by the Creator, that man was made a "living soul," to till God's garden, with free will and responsibilities to his Maker, differentiating him from all other creation?

You must remember that nowhere is it stated that Adam was the first man; in fact, Genesis implies the opposite. Why have we all been taught that he was?

Other men seemingly were not spiritually endowed like Adam, who walked and talked with God, as Enoch did later, and who was certainly a real person. "Imperator," in "Spirit Teachings," speaks of him as a prophet and seer.

May not the lapse of man from these spiritual conditions have been caused by his intermarriage with the inferior, more animal type of co-temporary man; and again may not the sons of God who married the daughters of men have been of that superior race, spiritual and immortal like ourselves? Hence the perpetual conflict of the animal in our natures.

I merely throw this out as a suggestion of an explanation, but in considering the laws of Evolution we alight on something of more definite interest.

It is found that the young of all species have the characteristics of a former race from which they have sprung. Young frogs have gills, whales have indications of the fur of their life on land, and the young of many animals—peccaries, ostriches, and others—have peculiar markings, longitudinal stripes, which protected them in a former age by concealment under different conditions of surrounding vegetation. Then there is the link with the Reptile Age—the South American bird called "The Hisser"—whose young can climb and swim, while their parents can do neither. With these analogies have we not here a proof that our ancestors were more clairvoyant than we, in that often our children have this faculty, which few are able to retain till later in life?

The universal belief in fairies, whose recent appearance on photographic plates has caused such astonishment, must have had its origin in the greater clairvoyance enjoyed by former races of men long ago, now seldom reproduced in the young of the race, which has lost its spirituality, overgrown by the material needs of our present age. This

shows that in this all-important respect we are losing ground in spite of Christianity; and it may well be that partly for that reason spiritual powers have been set to work to call us back into the true Way of Life.

Another fact which differentiates man from the rest of Creation is that he has outlived such great changes in the evolution of the animal world without himself changing perceptibly. The horse has changed from having separate toes to a complete hoof, and three different species of elephant have appeared and become extinct in England, but during all the immense time covered by these changes man has not appreciably altered.

It is curious that after a wave of Darwinism, which has led many to say that we are descended from monkeys, though Darwin did not say so himself, it is now beginning to be thought that man is even older than the monkeys; in fact, a great anatomist, Professor Wood Jones\*, has shown that monkeys are the failures of his line, and collaterals, but certainly not the ancestors of man. I sometimes hesitate to touch on these topics because our short lives are insufficient to prepare us for the proper grasp of the long ages involved, and to some minds it may prove bewildering, as it did at first to mine; but we must face these questions, and it is our duty to be able to meet materialistic opponents on their own ground.

Let not our hearts be troubled; that Christ died and rose again is a historical certainty, and, furnished with this supreme proof, we must not be appalled nor waver in our faith in immortality. When man became endowed with an immortal spirit is not for us to enquire. We are only really concerned with the future and what the future holds for us, according to the Promise. We have, moreover, modern testimony affirming that a future life is assured to every one of us, and that the reality is more wonderful than our most daring conjectures. It seems, as the spirit of Myers has told us, that no conjecture is sufficiently daring. It behoves us with our present revealed knowledge, whatever our lot during a short existence in this material world, looking to the Author and Finisher of our faith, to run with confidence the race that is set before us.

God has had patience through the long long ages;  
Can we not wait to see His perfect plan?  
He holds the Book; we only turn the pages  
To find how little—yet how great—is man.

I hope I have this evening shown that considering the times and the people for whom Genesis was written it is true to a degree beyond any chance man-made assumption. We may expect much in Genesis that is allegorical, with a view of teaching moral lessons, but it is all important to know that such events have a basis in actual fact. Much that was obscure to our grandfathers is clear to us now, so let us gratefully accept these new truths which have done so much to confirm the Christian faith.

Let knowledge grow from more to more,  
But more of reverence in us dwell,  
That mind and soul, according well,  
May make one music as before.

As I think it vital for the Churches to accept the truths of Spiritualism, so I think it important to show those who stand aloof from Church teaching that its principles, apart from its dogmas, are proclaimed in the paraphrase of our duties to God and neighbour, given in the Catechism, and are such as no one can fail to accept. The only real difference between them is that to Spiritualists there remains no "No Man's land" of death, but an immediate continuance of activity and progress in a higher plane of existence, where God is "Love" in all His manifestations.

The lecturer went on to say that he could prove from geology that the Deluge was another half-truth, because though not universal, the meltings of the accumulated ice of the last glaciation of the Ice Age, which passed away about 7,000 years ago, must have created *débâcles*, inundations, and catastrophes on an enormous scale, at intervals, all over the temperate zone, carrying its effects even into the sub-tropics.†

SIR OLIVER LODGE AND RELATIVITY.—Those of our readers who are studying Einstein's theory will be interested to know that in "Nature," of the 4th inst., Sir Oliver Lodge is represented by the first of a series of three articles expository and critical, the second and third of which will appear in the succeeding issues. Another article on the same subject by Sir Oliver will probably appear in the "Fortnightly Review" for September.

The truth is that it is the ignorance of many professedly Christian people, especially of the clergy and Church dignitaries, concerning the realities of the spirit world that is so appalling and so complete.—"Man's Survival After Death," by the REV. CHARLES TWEEDALE, Vicar of Weston.

\* "The Problem of Man's Ancestry" (S.P.C.K.), by F. Wood Jones, Professor of Anatomy, University of London (now of Adelaide University).

† See "The Ice Age Fully Explained" (W. Pollard & Co., Exeter, 1/2 post free).



## WHY I BELIEVE IN SPIRITUALISM.

By REV. R. W. RUSSELL.

(Continued from page 514.)

The traditions of Guardian Angels have been handed down to us and have existed in the heart of every generation of the Christian Era. What more natural than that God, whose Love is greater than Mother Love, should appoint a mother to be the Guardian Angel of her own son when she herself has become an Angel? What more natural than that she should still make every effort to safeguard his life and train his character towards the goal of her ideals? What more natural than that she should endeavour to speak to him and prompt him? Sometimes a man will be startled and say he heard a voice in his soul. At other times the voice is so faint he doubts of having heard it at all and believes it all imagination. Yet voices spoke to the shepherds at the Birth, spoke at the Baptism, at the Transfiguration, to Saul on the way to Damascus, and to Peter in prison. Since the New Testament times the literature of every age bears testimony to voices out of the Unknown.

Equally, every age bears testimony to appearances of the forms of loved ones gone before. No amount of personal torture and persecution through the centuries has been able to crush out the stories of such appearances; to-day in this age of high education—probably the highest education in human history—when traditions are at a discount, when practical business men and women accept nothing by hearsay and will believe only what they themselves can test to the limit, there are more attestations to voices and appearances than at any time since the Early Fathers of the Christian Church.

Humanity is therefore now taking its fourth great step upward in the Religious or Spiritual Evolution and in God's Revelation of Himself to His children. As through the ages the race has been reaching upward hungering for God, and the saints reaching downward hungering to help, it requires only a normal faith in God, with Whom all things are possible, to believe that He hears the cry of His children and will grant their request for higher knowledge as He has granted it again and again in the past. As man's soul is so much more closely attuned to God than was possible in our elemental ancestor of the Old Stone Age, so we can believe that a human world clad in mourning, and an Angel world in the depths of Divine sympathy, are drawn more closely together than ever before. In the depth of suffering, man's soul is more attuned to heaven; with hopes and ideals broken he can rely only on Faith, and now he realises that those voices in his soul were true and that he can hear them with his physical ears and can himself—commune.

It may be difficult to some to realise this, yet it is no greater than the difficulty the Jews faced when confronted with the arguments for life beyond the grave, in contradiction to the traditional teachings of their synagogue and their Psalms. Man is becoming more psychic as the ages pass. His soul is slowly evolving to higher things, and his hunger for God is being filled. He steps up now to a new plane of evolution as he has done at several other periods in racial history, and in the providence of God will do again in higher periods yet to come. On this new plane man will no longer guess at the Unknown and work out the destinies of the race by uncertain paths, nor discover God's laws only by guesswork and experience. We shall have those laws more clearly taught us than we can now realise. We shall step forward under conscious leadership of our guardian angels to accomplish the great aims of the Creator in His design for humanity.

This might have been accomplished through the Early Church had it not been for the falling state of civilisation, with the crumbling of the Roman Empire and ushering in of the Dark Ages. Now that our age recalls the Golden Age of Greece, let us not neglect this opportunity of grasping this fuller meaning of the mission and revelations of Christ. Let us lift humanity to a higher plane, to another and greater vision of Eternal Life and Spiritual Revelation.

Spiritualism does not change the fundamental truths of Religion, nor the traditional, nor psychological, appeals. Instead it makes a more vivid and keener application of all the inherited religious instincts of the race.

It re-affirms the theological traditions of the judgment with the information that each individual is judged as he crosses the threshold into the after-life. That law of God which opens his eyes to the spiritual life also opens them to the realisation of his true self in the light of God's law of Love. We stand judged and condemned in our own eyes with a judgment rigid, searching, merciless. "The judgment which meets a naked soul on the threshold of the other world is terrible in its completeness."

Spiritualism also teaches us that the theological idea of an intermediate state is also correct in principle. When the judgment is completed we are set to the task of purifying ourselves and growing in spiritual things. This growth is slow and thorough. It requires aeons of purifying to rise into the higher spirituality and to the time when we are pure enough to arrive in the full conscious Presence. This is the text of every message given us in communing.

"Thou God seest me" is brought home to us more vividly

than ever when we realise not only that God sees every act and thought, but that those whom we revered while they were here on earth are also able to see every act and read every thought. There is even less escape from this modern knowledge of the "All Seeing Eye" than from the ancient teaching, and the whole thought is essentially a repetition of the age-long message of the Church.

"Open your heart to God" is one of the vital appeals of Spiritualism. The religion with the newer name reiterates the ancient Gospel with renewed vividness. In proportion as we are willing to open our hearts, so are our lives brought into harmony with God, and we fulfil the wishes of those we have "loved long since and lost awhile."

The Law of Heaven is Love—this is the message of Spiritualism. Spiritual growth in this life, equally with the growth of the next life, is only possible by a ceaseless striving after Harmony and Love. In proportion as we value pride of place or power, personal aggrandisement or accumulation of wealth, so do we lose the capacity to harmonise and grow in unselfish Love. "Love taketh no account of Evil." It seeks to harmonise with all men, and as we seek to harmonise ourselves with God, so should we seek to harmonise ourselves with the ceaseless strivings of our Guardian Angels for our betterment.

Instead of destroying our cherished traditions about Christ, Spiritualism boldly re-affirms them. It stands for the Scriptural accounts of the Life of Christ and the best traditions of the Early Church as given in the Apostles' Creed.

There is positively nothing in Spiritualism inconsistent with the most orthodox Church. It is an advance of thought, as all other denominations have consistently sprung into existence in response to the demands of human life and conditions. Spiritualism in its turn is proving its right to minister to mankind. The World War, its causes, and its suffering are demonstrating that Spiritualism has come to incarnate the soul of Humanity deadened by German materialism.

Spiritualism has its charlatans, but the Early Church had many a Simon the Sorcerer.

Those who are sensitive about allying themselves with a new and unrecognised religious movement may be fully fortified by the recollection that the epithet, "He is a Spiritualist" cannot possibly convey any greater sarcasm than "He is a Christian" conveyed to the pioneer membership of the Early Church; and just as Christianity has vindicated itself, so will this, one of the latest and highest interpretations of Christian Doctrine, vindicate itself likewise.

## MOULDING MATERIALISED HANDS.

Mr. J. A. Stevenson, the talented sculptor who executed the bust of Mr. Vango in this year's Academy, writes:—

The narrative of the life of William Eglinton, the medium, given in J. S. Farmer's "Twixt Two Worlds," contains accounts of experiments in moulding materialised hands. When I read the book some months ago it struck me that this was an admirable method of obtaining really substantial evidence regarding materialisation.

As far as my experience in mould-making goes—and this extends over many years—there is no method of moulding a human hand as far as the wrist in a one-piece mould—that is to say, if the hand is immersed in any material, either liquid or soft enough to take a good impression, by the time this moulding substance becomes solid enough for the hand to be removed, the latter cannot be taken away without destroying the mould.

I consulted, therefore, with professional expert moulders, only to find my own experience confirmed, that the simplest mould which could be made for this purpose would be a two-piece mould—that is, a mould in two halves.

In Mr. De Brath's article of July 16th, it is stated that the skin markings show in the casts taken from the paraffin-wax mould. Of course, a good cast from a good mould would reproduce these markings perfectly; but here is a fact which must be borne in mind: a cast taken from a two-piece mould always shows the "seam," or "join," as a thin line, indicating where the two halves of the mould meet, and the skin markings are far too delicate and impossible of imitation for this seam to be removed without destroying them.

In my experience, therefore, a cast of a hand showing all the skin markings must have been taken from a one-piece mould, which is in itself conclusive that the mould was not made from the hand of a living person.

THE SOCIETY OF THE COMMUNION OF SAINTS, concerning which an announcement appears amongst our advertisements, has been started by the Rev. C. L. Tweedale, in pursuance of a plan advocated by him in *LIGHT* some time ago. The idea, which has our cordial sympathy, is to enlist the aid of a body of persons within the Church, but not necessarily confined thereto, in promoting the advance of psychical enquiry. They will form a group, or groups, for reading and study, and having thus gained an intelligent understanding of the subject and its importance, will use their influence in extending their knowledge. As Mr. Tweedale points out, his plan is the first organised attempt in this direction within the Church.



## PSYCHIC PHOTOGRAPHY AND MR. WHATELY SMITH.

By GEORGE E. WRIGHT.

Mr. Whately Smith's observations (p. 500) seem to be based, to some extent, on a misconception of the points at issue. I am far from ignoring the "plain implications" of the Davey experiments. I would, however, remind Mr. Smith that those experiments took place in 1886, and it is no more reasonable to generalise in the negative direction on an isolated series of experiments made thirty-five years ago than it would be to base an argument on positive results of the same antiquity. However, for the purpose of the present argument, I will assume the "Davey" principle in its widest scope, i.e., that to use Mr. Smith's own words, "the evidence of witnesses [of the facts occurring at any séance for psycho-photography] is quite worthless."

If this principle be applied, what is the use of the experiments with a roll-film camera detailed in the fourth paragraph of Mr. Smith's article? An experiment which fulfils these, and the other stated requirements, is briefly described in a recent number of *LIGHT* (p. 465). But the critic immediately applies the "Davey" principle. He will say, "The observers were mistaken when they said that the medium was never left alone with the camera." And the classic case of Mr. A. Podmore ("Proceedings," S.P.R., Vol. IV., p. 416) will again be trotted out.

I feel convinced that no experiments in which the record of the medium's action depends on the observations of those present at a sitting will ever satisfy critics such as Mr. Smith any more than the cast-iron records of the S.P.R. Naples Commission satisfied Mr. Podmore. (Has the mantle of Elijah fallen upon Elisha?)

Mr. Smith calls for "witnesses who have made a special study of fraudulent and deceptive methods." Surely that eminent conjurer, Mr. Wm. Jeffrey, of the S.S.S.P., has this qualification. If not, who has?

But, as I have said, let us apply the "Davey" principle rigorously, and rule out all cases which rest on contemporary observation. We have still to account for the sealed packet tests, which rest only on observation before and after the phenomenon.

It is perfectly futile to generalise. The critic must take specific cases, one at a time. The "rose" psychograph still awaits any reasoned criticism. In this case all the data to which Mr. Smith refers are on record.

As to the sealing question, Mr. Smith changes his ground in the most amazing manner. Let us apply the "deadly" parallel column.

## THE MEDIUMSHIP OF MISS ADA BESSINET.

Record of a Séance held at the British College of Psychic Science, Holland Park, London, W., on Thursday, July 14th, 1921, at 5.30 p.m.

For the second time I attended, at the above-mentioned time and place, a séance given by Miss Ada Bessinet, the well-known American medium for physical phenomena. After the intense heat of the past week, the temperature had somewhat fallen, the sky had become overcast, and a little rain had fallen in the afternoon. Mrs. McKenzie, the Hon. Secretary of the College, conducted the séance, and there were present about five ladies and four gentlemen. One of the latter was Professor Haraldur Nielsson, who holds, if I understood aright, the Chair of New Testament Exegesis in the University of Iceland, and is prominently associated with Psychical Research in that country. Another gentleman present was a clergyman.

An inner door in the séance room had been pasted across the aperture, and sealed with four seals to prevent its being opened, having previously been locked. I, myself, locked the outer door of the room, and kept the keys of both doors in my pocket until the conclusion of the séance, when I noted that the above-mentioned seals remained intact.

Miss Bessinet occupied her usual seat at the oval table, round which the sitters seated themselves closely, Professor Nielsson being at the medium's right hand. On the polished surface of the table were placed a tambourine, with a luminous or phosphorescent patch in the centre, a megaphone trumpet in two parts, two coils of rope, a pad of paper, and a pencil.

The phenomena which I had noticed at my first séance soon commenced, namely: cool breezes, trailing sparks of light, touches on the hands of the sitters, vigorous and skilful playing of the tambourine, melodious whistling, and loud masculine and feminine voices accompanying the gramophone songs. Some specially interesting evidential features,

Mr. Whately Smith in "Psychic Research Quarterly," Vol. 1, p. 352:—

"Anyone who has studied the subject of sealing knows it is extremely difficult to devise a really fraud-proof method."

Contradiction could not further go! It is difficult to tackle such chameleon-like criticism. But it is absolutely fair to say that if Mr. Smith, with eight assistants, cannot "do the trick" in several days, Mr. Hope could not have done it in as many hours. Surely, this is a dead straight issue, and not a "foolish challenge."

If a critic does really desire to reach a definite decision one way or the other, as to the reality of psychic photography he must take specific cases and work them out. If he refuses so to do there is only one possible inference to be drawn, namely, that he fears that definite tests will not support his preconceptions, and that the maintenance of these is more important to him than the attainment of the truth.

I would venture to remind Mr. Smith that as a member of the Council of the S.P.R., and editor of the late "Psychic Research Quarterly," and now of "Psyche," he is in a very different position from that of the ordinary irrational critic. His position carries with it responsibility, and imperatively demands that he should approach the consideration of these phenomena in an absolutely impartial spirit. Yet he writes, "I cannot, and do not, profess to say how every case of apparently supernormal photography has been faked." That is to say that, in Mr. Whately Smith's opinion every case has been "faked," whether or not the method of "faking" can be explained. Can a man who thus assumes fraud *a priori* claim to be impartial? Is this the judicial attitude which we have a right to expect from a leader in psychical research, whose opinion must needs carry considerable weight with the general public?

Mr. Smith has got hold of the wrong end of the fibula in regard to my "leg-pull." The point was not whether he could instruct a "butcher-baker-plumber" committee in the use of his apparatus, but whether he would consider such a committee competent to criticise his results, detect errors in his experimental methods. The function of Mr. Patrick's committee was to detect errors in that gentleman's experimentation, not to do the experiments themselves.

In regard to Mr. Patrick—who has made no reply whatever to the various criticisms which have been directed against him—it is surely high time that he should produce, for the inspection of the readers of this paper, the photographs which he claims to be indistinguishable from genuine spirit extras. If he does not do so, Spiritualists will be perfectly justified in saying that the alleged experiments of the anonymous committee are fictions.

however, occurred on this occasion. At one time the little childish voice of "Pansy," one of the controls, was heard saying: "What a large thumb!" The clergyman present then stated that he had both his thumbs placed together side by side on the table, which might give the effect of one big thumb. If it was this which was referred to, it was noted by someone who could see in the dark.

The control using the medium's organism later stated that they were going to tie Professor Nielsson's arm and that of the medium together, and that the red light could be turned up when six raps were given. This was done, when the two were seen to be tied together with the rope taken from the table. I specially examined the back of the medium's chair, and noted that the ropes had passed round the medium and the arms and legs of the chair in a complicated manner, and were tied at various points with firm knots. While the medium was still secured in this manner, darkness was again made, when the tambourine was at once picked up, and played in the most vigorous and skilful manner. The direction of the sound varied from time to time, and the luminous patch could be seen flashing to and fro with the rapid evolutions of the tambourine.

When the tambourine-playing was concluded, the control asked for a large handkerchief to be placed on the table, and for the red light to be turned on when raps were given. This was done, and the handkerchief was then seen to be bound firmly round the mouth and head of the medium, thus gagging her. I examined the knots at the back of her head, and found them quite firm and taut. The red light was again switched off, and at once melodious whistling, followed by a resonant masculine voice, accompanied the gramophone. On the red light being again switched on, the medium's mouth was seen to be tightly bound as before. When the red light was extinguished, the handkerchief was soon afterwards returned in the dark to the gentleman who supplied it. While a soft air was played on the gramophone, a loud swishing noise could be heard as the ropes were being undone and drawn swiftly round the

(Continued on page 530.)



## "LIGHT" PUBLICITY BONDS.

### WHAT THE ADVERTISING CAMPAIGN FOR "LIGHT" DEPENDS ON.

If you pause for a moment to consider, it will become apparent to you that **LIGHT** is one of the most important journals of to-day—its message is vital to everyone. At no period of the world's history has there ever been a greater necessity for a Spiritual lead than at present. **LIGHT** each week offers to a restless world the key that can open the door to a future desired by all right thinking people. Small though the sales of **LIGHT** are in comparison with its sisters in the newspaper world, it is a power. We want to make it a greater power, and with your help this can be done.

Our limited resources prevent us from advertising **LIGHT**, and, for that reason, thousands of people have not heard of its existence. Did they but know of it the sales of **LIGHT** would at once increase and the journal become entirely self-supporting in consequence.

For this purpose the Proprietors of **LIGHT** propose the creation of obligations called

#### "LIGHT" PUBLICITY BONDS

to the total amount of £10,000.

Publicity is essential to **LIGHT**. The fact is too obvious to need emphasis. If we hide our light under a bushel we are denying the people. Publicity costs money, therefore the Proprietors of **LIGHT**, to raise the money, have decided to ask you to take up these Bonds. They do not take the form of an ordinary financial proposition for the reason that **LIGHT** cannot be classed as a commercial undertaking in the general sense, although it is run on strictly business lines.

These Bonds carry no lien upon the undertaking in any way, that is to say, they are not mortgage bonds or debentures, and they bear no interest. The Trustees will, however, provide that the whole of the surplus profits of **LIGHT**, after meeting its running expenses, shall be placed to a Sinking Fund for the redemption of the Bonds on their maturity. These anticipated surplus profits are in fact the security for the Bonds. The Bondholders, as sympathisers with the cause which **LIGHT** represents, will stake their money on its success.

These Bonds will be issued in denominations of—

£25, £50, £100, £250.

The Trustees for the Bondholders are:—

VISCOUNT MOLESWORTH,  
SIR ARTHUR CONAN DOYLE,  
DR. ELLIS T. POWELL,  
H. W. ENGHOLM.

The Bonds will be redeemable at the end of ten years, but if at an earlier date the success of **LIGHT** should provide the necessary fund, the right is reserved to pay off the Bonds.

In the past we have been helped on our way through the **LIGHT** Development Fund. Our friends and supporters have given willingly to this fund, and their assistance has always been in the nature of a gift. But we now feel that by the creation of the Publicity Bonds the money received by **LIGHT**, though still somewhat in the nature of a gift, will provide a prospect of repayment enabling us to discharge our obligations subject to the success of the journal. That is to say while in a sense the money is a gift to a great cause there is an excellent chance of its ultimate repayment.

Let us now consider the prospect of the Bondholders when **LIGHT** is backed up with financial support to advertise it and thus increase its sales. To put it briefly and simply, a sale of 20,000 copies of **LIGHT** weekly will make the journal self-supporting and show a profit. We are now convinced that such a net sale is a *certainty* and can be secured and held with a moderate advertising expenditure. The reason is to be found in the strictly economic methods adopted by the management of **LIGHT**. This journal is run on lines that reduce waste to a minimum and render extravagance impossible. The direction of **LIGHT** is in the hands of newspaper experts, who are in close and friendly touch with all the firms on whom the distribution of the journal depends.

Will you become a **LIGHT** Bond-holder to-day and so enable us to carry **LIGHT** into the highways and byways of the world? The sum we ask is ridiculously small, in view of the vital importance of the object we are setting out to achieve, which is:—

To guide the people along the true path of Spiritual progress;

To bring home to the World the Great Truth of Survival after death: and open the spiritual eyes of mankind to the wonderful vista of the life eternal.

#### HOW TO OBTAIN "LIGHT" PUBLICITY BONDS.

Fill in the application form below and send it, together with your cheque, made payable to:—

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You will then receive an official **LIGHT** Publicity Bond duly signed by the Chairman of the Trustees.

NOTE.—You can apply for as many Bonds as you like.

CUT ALONG THIS LINE.

## APPLICATION FORM

FOR

# "Light" Publicity Bond.

To VISCOUNT MOLESWORTH, Chairman of the "LIGHT" Publicity Fund,

5, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON, W.C. 1.

I enclose Cheque for £..... in payment of Bond of £.....

Name in Full.....

Address.....

Date.....

Please cross your Cheque, London Joint City and Midland Bank, Ltd.



## THE MEDIUMSHIP OF MISS ADA BESSINET.

(Continued from page 528.)

legs of the medium's chair, being finally thrown on to the table into the hands of some of the sitters. Mrs. McKenzie stated that in the normal state Miss Bessinet neither whistles nor sings, and that the late Professor Hyslop satisfied himself that the singing voices heard at her séances did not proceed from the medium's lips. A gentleman present having asked whether the voices came through the trumpet, a few minutes later both parts of the trumpet were placed in his hands, while the singing was still proceeding.

At a later stage of the séance mysterious spirit lights lit up for a few seconds at a time, showing pallid faces near them. I noted several of these faces and, in particular, one which appeared to the lady on my left and which she seemed to recognise as that of her child. I saw another which appeared to the lady on my right, and heard a whispering voice addressing her, but could not catch the words. The trumpet was afterwards put down on the table. The lady seemed to recognise the face as that of her son. Then I felt myself pulled strongly by the left lapel of my coat and a light lit up, showing a feminine face for a few seconds, which I scarcely recognised, and said so. It again appeared, when I noticed a resemblance to the face which I had seen at my first séance. I then asked: "Is it Josephine?" when I was at once patted several times on the left shoulder. This beautiful face was enveloped in a kind of head-dress with hanging drapery, of delicate white material, which I could see waving about, as though in a breeze.

Whispering voices afterwards spoke through the trumpet to several of the sitters, but they were weak, and the sitters seemed to have great difficulty in understanding what was said and who was speaking.

The control now stated that the power was fast failing, but rapid writing could be heard in the darkness proceeding on the table, and several sheets were audibly torn off the pad. One of these was pushed into my hands, and was to the following effect:—

"I did show you my face and I did try to talk to you. Everything is all right, and I will always come.—Your loving Josephine."

As I stated in the account of my first séance, when she also appeared, I never knew or saw Josephine in life, but I have been closely associated with her family for many years. She died twenty-seven years ago.

Professor Nielsson also received a written message. At the conclusion of the séance he stated that in the lifetime of his late wife he made a compact with her that if she should die first and was able to return, she was to materialise a hand and touch him on a certain place, a peculiar bony portion of the lobe of his left ear. After several requests for the sign at the séance, without naming it, he stated that this was eventually given, the bony portion in his left ear being pressed by the hand touching him.

The séance lasted a little over two hours, and on its conclusion I unlocked the outer door of the room with the key which had remained in my pocket during its continuance. In a few minutes' conversation with Miss Bessinet afterwards she stated that she did not feel much exhausted.

ERNEST W. DUXBURY.

15th July, 1921.

## APPRECIATIONS.

I have been a constant reader of *LIGHT* for over twenty years, and find it a great relief from the prosaic life; it is the only periodical that takes one to the hill-top.—T. PEARSON.

*LIGHT* gets better and better, and I have started several other circles of readers.—MRS. R. LEO GRINDON.

Let me offer you my congratulations on *LIGHT*. It is quite the best journal now in England, since it has been enlarged; also it is just and impartial, allowing both sides of every question a fair hearing.—MARGARET M. STABLES (New Zealand).

"MYSTERY, MIRAGE AND MIRACLE" is a title which well describes the series of nineteen stories of strange happenings told by Mr. Alain Raffin. The scenes, with one or two exceptions, are laid in India, where Mr. Raffin, who is a healer and medical masseur of Breton descent, spent many years of his life. He assures us in his preface that the incidents actually occurred although he has altered the names of the people concerned. Mr. Clive Holland, who contributes an introduction, remarks of the author that "one may be unable to follow him in his undoubted faith in the nearness and even surrounding proximity of the spirit world, with which some of the stories deal, but of his own belief in the genuineness of the experiences there can be no question." Some of the most interesting of these experiences bear witness to the reality of the power claimed by Indian fakirs to predict forthcoming events. They are all narrated in the simplest, most direct fashion, and will make entertaining holiday reading, though for the student of the occult they will have a deeper significance. The book is priced at 6/- net, and can be obtained of the author at 28, Warwick Road, S.W. 5.

## OBITUARY NOTICES.

MR. WILLIAM E. STOUT.

We have to record the decease of Mr. William Edwards Stout, which took place at his residence in Warrington on the 4th inst. Mr. Stout, who was seventy-seven years of age, spent forty years of his life in the printing and publishing trade, having been successively compositor, proof-reader, reporter, and sub-editor. Originally a Methodist like his father, who was a minister, Mr. Stout became convinced of the truth of Spiritualism, and twenty-four years ago founded the Warrington Spiritualist Society, of which he became President, a position which he retained to the end. He did much valuable work as a protagonist of Spiritualism, not only in connection with his Society, but as a defender of the subject in the Press. Amongst the other offices he held in organized Spiritualism was that of trustee of the S.N.U. He was one of the stalwarts of the old time, and we note his passing with regret tempered with the consoling reflection that the places of the old guard are being supplied many times over by new adherents of sterling character and fine mind, who will become in their turn the veterans of the future.

MR. T. H. B. LONSDALE.

The Secretary of the Bournemouth Spiritualist Society writes: "With deep regret for the loss of his physical presence we announce the transition of our beloved president, Mr. T. H. B. Lonsdale. He has for many years been associated with our church and identified with its work. For some considerable time he continued the valuable work of Mr. Spriggs in London, doing great service for those in pain and weakness. Latterly coming to Bournemouth as a permanent resident he was elected president after the transition of Mr. Hartley of revered memory. Mr. Lonsdale maintained the high standard and efficiency of the Church by his unfailing attention to his duties, in which he always had the sympathetic and patient assistance of Mrs. Lonsdale, who survives him. The interment took place at Boscombe Cemetery on Friday, July 29th, in the presence of a large number of members and friends of the Church. Mrs. Lonsdale and her son, Mr. J. W. Lonsdale, together with other members of the family, were in attendance, supported by the officers of the Church and Lyceum and a representative of the S.N.U. The service was conducted by the resident minister, Mr. Frank T. Blake."

## ANSWERS TO CORRESPONDENTS.

J. G. GORDON.—We have seen the "levitation" trick performed much more effectively than as in the illustration you send. The vertical bit of drapery has no *raison d'être* except to conceal a strong support of the ordinary mechanical kind.

H. ENGLAND.—The teaching is, on the whole, sound and true, but we regret that it is unsuitable for *LIGHT*.

B. G. BOUWENS.—Thank you. The points you raise shall have attention in due course.

J. C. (Glasgow).—The terms are perfectly familiar and intelligible to all those who have made any close study of the subject. Mr. H. E. Hunt went very fully into the matter in his address to the L.S.A., which was reported in *LIGHT* some time ago. To say that the terms "subconsciousness" and "dream states," therefore, explain nothing is rather beside the mark. They may not explain everything, but they certainly connote mental phenomena known and observed by students of human psychology. However, as you are seeking further light on the subject, we will deal with the question again at the first opportunity.

MARGARET STABLES (New Zealand).—We thank you cordially for your letter and good wishes. We will refer to the matter in a note.

G. W. UNDERWOOD (Chicago).—Absence from town has delayed earlier acknowledgment of your letter and the cuttings. The pronouncements are certainly important, if not forensically, at least as indicating the trend of educated opinion. Even in this conservative country the time has gone by when a judge would hold a prisoner or a witness to be insane on the ground of his or her believing in spirits. We will refer to the matter shortly.

LILLIAN WHITING.—Pardon the delay in replying to your letter. We have been away on our annual holiday, and are now gathering up the dropped threads. Your articles are always welcome. We will write to you personally in the course of a day or two.

## NEW PUBLICATIONS RECEIVED.

From the Christopher Publishing House, Boston, Mass. U.S.A.:

"Thy Brother Shall Rise Again," by Dorothy Pierce.

"The Two Worlds of Attraction," by Anne Abbott.

"The Next Beyond," Anonymous.

(Price 1 dol. 50 c. each.)

"Mystery, Mirage, and Miracle," by Alain Raffin. Of the Author, 28, Warwick Road, Earl's Court, S.W. 5. Price 6/- (postage extra).



## QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

### SPIRITUALISM, THEOLOGY AND INSANITY.

INCREDULOUS.—No sober-minded student of our subject questions the fact that for the rash and emotionally inclined a too eager interest in Spiritualistic phenomena has its dangers. It would be strange if such were not the case. But there is a great gulf between this admission and the acceptance of the wild statement made some fifty years ago by Dr. Forbes Winslow and withdrawn by him before his death, that the public asylums of the United States contained at that time nearly ten thousand persons who had gone insane through Spiritualism. To check the matter Dr. Eugene Crowell, of Brooklyn, N.Y., wrote to the superintendents of American public asylums, then numbering 87, and received reports from 58 of them. These reports showed that out of 23,328 insane persons, 412 were reported insane from religious excitement, and 59 from excitement caused by Spiritualism. In estimating from all the institutions, there were seven insane from religious excitement for every Spiritualist. Early in 1879 the Rev. Thos. Ashcroft, wishing for statistics up-to-date, appealed to the "British Medical Journal," and on February 13th that reputable organ published its reply. It had examined the reports of American State Asylums—seven in number—for the previous year (1878) and found that among the 14,550 inmates the only cases attributed to Spiritualism were four reported from the Lunatic Hospital of the State of Pennsylvania. Not content with this, the journal added: "We have before us the 62nd report of the Commissioners of Lunacy issued for June 29th of last year (1878) . . . and not one single case due to Spiritualism is therein recorded." On the other hand, as against the number of unfortunates whose wits have become disordered by the acceptance of crude theological dogmas we may surely set those who have been saved from despair and madness by the consoling message of Spiritualism.

### METHODS OF HEALING.

MR. H. GRUTE (Coventry) writes to ask for particulars of "some books which give precise, direct methods and instructions for psychic healing by laying on of hands, etc." There are many books on this subject, but one which I think most likely to supply what my correspondent wants is "Healing by Laying-on of Hands," by James Mack. The author, as he says in his preface, set out "to present a matter-of-fact and accurate record of my own experience as a healer, with the addition of such instructions to others as may be of use to the many thousands of men and women who are endowed with the power to heal disease by the Laying-on of Hands." Dr. Mack (James McGeary), who was a remarkably successful healer, says frankly, "I do not profess to teach every person how to become a healer, any

more than a music master would engage to make every pupil presented to him a good musician. All I can do is to exhibit as fully as possible the means whereby success has been attained; at the same time remembering that the real source of power is beyond my control, and that practitioners adopting the methods set forth will only be able to achieve results in accordance with their natural gifts and qualifications." This book, which has long been out of print, is in the L.S.A. Library. My correspondent might also look at "Spiritual Healing" by the Rev. W. F. Cobb, D.D., as well as "My Experiences in Spiritual Healing," by the Earl of Sandwich, both of which are obtainable.

### PHOTOGRAPHING SOUND.

MR. A. C. KEIGHTLEY writes: "Could you kindly tell me in what paper I can find an account of the photographing of sounds—above beautiful music, beautiful shapes; above public houses, terrible shapes?" I am afraid that I cannot supply exactly what my correspondent asks for, but an invention for photographing sound was devised by Professor Graham Bell and his cousin, Mr. Chichester Bell, an account of which will be found in "Borderland," Vol. IV., p. 36. Also in "The Annals of Psychical Science," Vol. VII., p. 261, there is an extremely interesting article by Dr. Henry A. Fotherby on "Music and Emotion," giving reproductions of photographs of good thoughts as well as of sad and violent thoughts. These were taken by Dr. Baraduc.

### REPLIES TO MENTAL QUESTIONS.

MRS. JELLETT.—You will easily understand that spirit answers to mental questions may be very convincing and useful to the person who is directly concerned, and yet appear to others very different. This is properly so, in the case of personal questions and answers, such as the two examples you give from your own experience; but these might not apply to "Jasmine's" question.

### THE QUESTION OF CREDULITY.

"PUZZLED" writes of his perplexities arising out of a consideration of some weird doctrines promulgated in the name of Spiritualism—teachings contrary to reason, and a good deal of foolish credulity associated with the subject. These things must needs be in the early stages of any movement, especially one which, like Spiritualism, has a great message to the populace. We know of no subject of general interest and importance which can be described as wholly free from such objections. To us these things are very conspicuous amongst the critics of Spiritualism. Weird, strange and impossible theories are put forward to account for the manifestations, and there is fully as much credulity in the acceptance of these ideas as is displayed in connection with dubious forms of spirit-teachings or doubtful phenomena.

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## THE PRESS AND TELEPATHY.

The "Daily Chronicle" and the "Evening News" report a pathetic case of premonition connected with the death by drowning of a youth named Gilbert Vaughan Goddard, on Bank Holiday last. It is not surprising to find some vagueness, even confusion, in the accounts. In its sub-heading notes the "Chronicle" says: "It was two o'clock when he was sinking, and it was two o'clock when I got his message of disaster." Not printed with quotation marks, the words above quoted are, apparently meant to be those of the boy's mother, who at dinner suddenly experienced "an awful sensation" of herself being about to die, although free from pain, and having previously been quite well. The "News," in a second reference to Mrs. Goddard's psychic experience, remarks that evidently her son "had been dead some considerable time before his mother experienced the emotional shock which made her exclaim, 'Something is up.' It asks: 'Who was the transmitter of the shock? Someone at Surbiton who had seen the fatal accident or knew of the facts? Or . . . ?' The heading to this supplementary notice is simply: Or? The writer's meaning is that with him there is the question whether we have here an example of ordinary telepathy—i.e., "the communication of mind with mind by some supernormal and occult channel, which may be regarded as an established fact," as he fairly states the case, or of something more than that. This is good—an augury of better, from the daily Press. We deal generally with the question in this week's leader.

## SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. A. Maskell.  
 Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. William Ford.  
 Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. T. W. Ella; 6.30, Mrs. Edith Marriott.  
 Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. S. Thursday, Mrs. S. D. Kent.  
 Holloway.—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—To-day (Saturday), at 7, whist drive. Sunday, 11 and 7, Mr. Ben Carter (of Halifax); 3, Lyceum. Wednesday, 8, Mrs. M. Maunder.  
 Brighton.—Athenæum Hall.—11.15 and 7 (also throughout the week) Mr. Edmund Spencer (on S.C.U. tour); 3, Lyceum. Monday, 8, healing service. Wednesday, 8, Mr. E. Spencer.  
 Peckham.—Lausanne-road.—7, Mrs. A. Boddington. Thursday, 8.15, Mrs. M. E. Orlowski.  
 St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. S. J. Campaigne. Wednesday, 8, Mrs. Neville. Monday, 7.30, circle.  
 Sutton.—Co-operative Hall, Benhill-street.—6.30, Mr. H. Boddington.

REVOLUTION is just as unsatisfactory a means of settling disputes as is war. If it be impossible to vanquish a hostile idea excepting by smashing the skull in which it is contained, if it be impossible to appease a hostile heart except by piercing it with a bayonet, then by all means fight!—ANDREYEV, the Russian author.

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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,119.—VOL. XLI. [Registered as] SATURDAY, AUGUST 20, 1921. [a Newspaper] PRICE FOURPENCE.

## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

## NOTES BY THE WAY.

In that I shine confest  
By my own light, in motion or at rest.  
—ARIOSO ("Orlando Furioso").

The protestation of one of the parties to a recent case in the Courts that his experiments in spirit communication were "all a game" recalled to our mind a passage in Andrew Jackson Davis's "Present Age and Inner Life," published in 1853, in which he gives the rationale of spirit intercourse and much valuable information almost entirely ignored by present-day investigators. He depicts a "sitting" by a family who wish to "have some fun" and who, flushed with mirth and excitement, seat themselves around the dining table "which, its character for honesty being long established, is at once beyond the possibility of mechanical deception and the suspicion of being party to any modern fraud." After sitting round the table for a short time one of the party proposes that they "call up" the spirit of their old dog, and the question is asked: "Table! will you tip if we ask questions?"

To the consternation of the party the table tips a short angle and returns to the floor, as significant of consent. "What can it be?" asks one. "Nothing but electricity," says the other. "How do you know it's electricity?" "Why, don't the paper say so?"

And after that it is decided to "call up" the spirit of the old dog, the experiment being of course "all a game":—

"Boss! are you there?"

All is silence. The effect of the previous surprise has not departed. The evening lamps are lighted, but there is something strange in the thought of seeing a table move without assistance from tangible hands. Slowly and noiselessly at one end it rises from the floor, and, by returning, produces three sounds meaning "Yes."

"Boss! give us a communication. I'll call the alphabet and write it down."

Slowly the table begins its mysterious work. The spelling goes on and the following is received: "Dear friends, I am happy to meet you all. Tell mother to weep no more when she thinks of me."

That clearly does not come from "Boss," the dog. As Davis puts it: "The work is accomplished! The

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family is silent. A mysterious quiet pervades the apartment which nothing disturbs except the low sobs of joy awakened in the mother's breast." That was written nearly seventy years ago, and countless experiments begun in the same way have had a similar result.

A correspondent in Wellington, New Zealand, sends us some information concerning the position of Spiritualism in New Zealand. It seems from the narrative that much of the subject is kept at a very low level, being too often associated with persons of very shady antecedents. The fortune-telling element is very much to the fore, and the little band of genuine Spiritualists have much difficulty in keeping the movement clean of undesirable influences. It is perhaps to the good that there have been several prosecutions of fortune-tellers—not an unmixed evil, although often, as we know, associated with much ignorant misrepresentation and veiled persecution of Spiritualists. Our correspondent, however, is not pessimistic. With cuttings dealing with the prosecution of fortune tellers our friend sends us a report of an address, "Is Spiritualism True?" by the Rev. Wyndham Heathcote, of which we give a *resumé* in another column.

We observe that an American contemporary, as an organ of Spiritualism, devotes some of its columns to recording the cases in which ministers of religion have been convicted of crimes. While we are aware that there is much provocation to excuse this form of reprisal, we cannot approve such tactics. They strike us as unworthy and undignified. It is never wise to descend to the level of opponents who use foul methods of attack. There are cases, of course, in which we may justifiably pay an adversary back in his own coin, but this is not one of them. There have been times in the past when Spiritualists have been literally pelted with mud. But they never pelted back. Happily those times have long gone by, and when it is moral or mental mud which is used the case should be the same. If, for example, the Church papers of the more supercilious type took to publishing scandals about the private lives of Spiritualists we should never reply in the same strain, although we fancy there would be no lack of material. We should leave it to the good sense of the community to see that such forms of argument are irrelevant, to say nothing of being childish and malicious. It is always the litigant with a bad case who, through his lawyers, endeavours to win by blackening the character of the witnesses on the other side.

MISS BESINNET IN BIRMINGHAM.—Miss Ada Besinnet, accompanied by Mrs. McKenzie, recently paid a short visit to Birmingham. A series of three sésances was held and these were attended by a number of well-known local psychical researchers. A wonderful range of phenomena was experienced and all those attending the sésances were favourably impressed by the facilities afforded by Miss Besinnet, in the way of investigation. Repeated attempts to photograph the forms that appeared were unsuccessful, as, although these were often clearly visible to the naked eye, they were not sufficiently actinic to impress an image on the sensitive plate, in spite of the fact that large aperture lenses and very rapid plates were used.—F. B.



# TELEPHONIC COMMUNICATION WITH THE NEXT WORLD.

## SOME MOMENTOUS DISCOVERIES.

BY F. R. MELTON, B.Sc.

### PRELIMINARY NOTE BY THE EDITOR.

Our readers have already had the opportunity of reading two articles in these columns by Mr. F. R. Melton, which we have reason to know have excited wide and deep interest. In an interview we recently had with Mr. Melton at Nottingham, we were greatly impressed by his clearly defined views and true scientific attitude towards the investigations he is undertaking. In view of the important character of the statements given in his article regarding telephonic communication with the next world, Mr. Melton, at our request, gave us some particulars respecting himself as a practical scientific worker, and his son, who is also engaged in scientific work, with a brief account of how he came into touch with the communicating spirit W. B.

Our readers will be glad to have these details as they throw considerable light on the statements made by Mr. Melton, and suggest a promise of more important discoveries yet to come from this source. The following is Mr. Melton's preface to the paper given below, entitled "Some Momentous Discoveries":—

### PREFACE BY F. R. MELTON.

I remember, as a boy at school, I wrote in my copy-book, "Too great a familiarity oft breeds contempt." I am afraid I have become so familiar with my friends in the higher life that I have forgotten that others are wondering how this came about. Let me try and briefly explain.

Some thirty odd years ago I had a very remarkable experience of living in a "haunted house." I had just returned to England, having been one of the exploring party that went to the southern part of New Guinea when the British Government took over that large island in 1885. I thought I knew all about such things as haunted houses, and could soon explain all that was supposed to happen, but I was mistaken. What happened was impossible of explanation by any of the ideas I had formed upon the subject. So in company with five others, we set out to prove either that spirits of the dead did return, or that some other cause produced the phenomena that took place at the house in question. I am not going now to attempt to narrate all we did, but what I want the reader to understand is, that after six years' careful investigation, we were convinced beyond all doubt of the reality of spirit return. I left Birmingham for Bristol, and again this subject was brought to my notice; I joined five gentlemen who wished to investigate on strict scientific lines, and our researches went on for nine years.

I have witnessed all classes of phenomena, in many parts of the world, and when speaking upon this subject at the Nottingham Cosmopolitan Debating Society a year ago, I was asked if I would join a body of impartial but sincere investigators, and give them the benefit of my experience in conducting a series of trials in spirit phenomena. This I did, and one evening while attending one of the sittings at a friend's house, I received a message, requesting me to have a sitting at home, with members of my own family. My wife was very pleased at the thought of having our own private circle. Of course, the subject of Spiritualistic phenomena was a familiar one to us, but since coming to live in Nottingham we had never thought of having sittings at home. I had satisfied myself on the reality of the thing—and so let the matter go.

We sat for the first time on Good Friday evening. There were present my wife, my daughter, my second son, a gentleman friend who was staying the Easter with us, and myself. Now, my eldest son was not at all interested in this matter, he treated the thing as a joke, and when he came into the room about 10.30 p.m., he was very much amused to see us sitting at a small table, and as he said, tipping it up just how we pleased. But an experience was awaiting him that was to change the whole tenor of his life.

I must go back a little in order to explain. When war broke out my son was at one of the very large electrical works close here, and as he had good knowledge both of the construction and working of telephones he at once volunteered for field service. He was accepted, and went to the war. In the following November he was badly wounded, and rendered unfit for active service, but his knowledge of telephony was of use to the Government, and he became

lecturer and instructor at one of the Army Schools at an important city in the North of England. Often he had to go to different establishments in the city to procure certain electrical apparatus, and at one of these establishments he met a most estimable young lady. Their friendship grew, and in due course she came to see us during my son's leave. She endeared herself to us, and we all hoped some day to call her one of the family, but a short illness took her to the higher life. Now, she was well versed in matters electric, understood wireless telegraphy, and could rattle off the Morse code at a great rate.

To resume. It so happened that at our sitting on the Good Friday, just as my son came into the room, we were receiving a message purporting to come from this young lady, whom I shall refer to as J. F. We had upon the table a card, with the alphabet in large black letters upon it, and were spelling out the message when my boy came into the room. He passed a jocular remark, when my younger son said, "Shut up! we are getting a message from J." His brother smiled, and shook his head, and when the message was complete he doubted its accuracy. We had during the evening been having a series of little taps that sounded between the card and the table, and my eldest son at once said, "If you are J. at the table you can rap me out a message?" Instantly came the reply, "Yes." My boy sat down and in a few seconds they were dot-and-dashing it as fast as they could go! I saw my son's face change colour, and his whole manner became serious. At last he uttered a favourite expression of his when anything occurs to astonish him. He said, "Well, it's a devil." "No!" rapped the table, "it's J." My son then told us it was J. indeed. She had given him their own private code signal, and had answered questions on matters only known to themselves. She is a constant visitor to us now; she has sat by the side of my boy in our room, we have all seen her, and she has brought us beautiful flowers that fill the room with their perfume.

Now, she knew my temperament, and my mode of life, and as she was anxious to help us in our family and investigating circles, she recognised that we wanted to get in touch with some one who could tell us something, and who would not be afraid to be questioned. She informed us one evening that there was a gentleman who had been watching my son all through the war, and who had, unknown to my son, often helped him in many of his electrical experiments, and other scientific matters in which he was interested; furthermore he had often, she said, been in my surroundings, but could make no impression upon me, but he understood what kind of mind I had and he knew he could be of use to me if I would only become sympathetic towards him. I told J. that I should be delighted to meet him, and she then told us his name, and said if my son would only become passive he would control him, and we could then talk matters over together.

Previous to this, my wife's brother, who was killed in the war, tried on one or two occasions to speak through my son, but was not successful. One evening, five weeks after our first sitting, my son was sitting back in the arm-chair enjoying what we thought was a brief nap. I was playing the "Moonlight Sonata"; my wife and daughter were reading. Suddenly a deep, manly voice said, "Good evening, Mr. Melton. I have taken the liberty of coming and making myself known to you. I am W. B., whom Miss J. F. spoke about." Our surprise having calmed down, we at once expressed our pleasure at having him amongst us. We talked until after two o'clock in the morning, and when at last he took his departure, promising to come again as often as we wished, we realised that we had been talking to no ordinary person. Not only was his language of the most elevated kind, but his knowledge of the various subjects we discussed was profound.

We have learnt to know him intimately, and now entertain for him sentiments of respect and affection for his goodness and untiring patience he shows over the many complex questions we ask him. He is ever ready to give us demonstrations of phenomena. The only regret we have is that my son is oblivious to it all. He is in the deepest trance, but W. B. says the time is soon coming when he will be actually one of us. He will be able, without controlling my son, to make himself visible at any time we sit, and he



will then talk to my boy, and tell him all the good things he has in store for him.

I thought I knew much of the phenomena of Spiritualism before I met my friend W. B. No doubt I did, but best of all I am now learning the laws that govern them, for when a man takes any real interest in scientific matters he is always anxious to know the explanation of all the phenomena he observes. When I mentioned this to W. B. he said, "Quite right; get to know all you can, but what then? What will you make of it? Will you be afraid to tell it to others?" I laughed at the idea of being afraid—I who had travelled to most parts of the world, who had penetrated far into the jungles of India, who have lived a wild life in the Gulf of Carpentaria, to say nothing of my adventures among the islands below the Great Barrier Reef—frightened to tell any one? Of course not! "All right," said W. B. "I will put your courage to the test some day."

Had I known what he had in store for me I might never have written these articles. The conversation took place at a sitting we had on Thursday night (June 9th last) and on the Sunday morning following I had to go to the G.P.O. to send off a telegram. Now, I never go to church, unless it is out of curiosity to hear some parson whom I have not heard before, and as I had the whole morning before me I looked in the newspaper to see what was on. My eye caught the announcement that at the Spiritual Evidence Society a Mr. W. R. Sutton was speaking, and would give clairvoyant descriptions. So I thought I would go and see if he could describe W. B. to me. I went, and judge my surprise when the President came up, and told me they had met with a disappointment. Mr. Sutton could not come, would I take the platform? I was just going to refuse when something said, "I'll put your courage to the test some day." I had not the least idea what I was going to say or do, but I said "Yes." When I got on to the platform, of course I was not nervous, for I am used to public speaking. I certainly felt strange, and when the President asked me to open the proceedings with prayer I realised then how much courage I had got, for I had never prayed in public in my life before. (Only once in my life was I ever asked to do such a thing, and that was when we were shipwrecked off the coast of Japan. I told my mates they had far better watch me swim!) Well, I got through somehow, and I was asked to take the evening service, which I did. At night we had a sitting, and W. B. was more than kind in his expressions of approval at my endeavour, and he told me he was a member of a band whose work it was to convey to earth the truth of the life to come, and I in my humble way could help in doing my "bit." So these scattered articles are a slight attempt to show my gratitude for all the kindness and knowledge that W. B. has shown to me, and if in any way they are of help to others in learning and spreading these great truths, then I feel that I have not lived in vain.

#### SOME MOMENTOUS DISCOVERIES.

By F. R. MELTON, B.Sc.

When some few months ago the newspapers were stating that at certain of the wireless stations strange and unaccountable signals were being received, many were the suggestions that perhaps the inhabitants of other planets, such as Mars, were trying to get into communication with us; but soon a supposed satisfactory explanation was forthcoming, for what at first appeared to be weird and mysterious.

My son who, during the early part of the war was attached to a corps of wireless and ordinary field telephonic work, says that on many occasions he received disjointed messages, and parts of strange questions, nearly always unfinished, and he was quite at a loss to account for these peculiar occurrences. Were they trials on the part of our Spirit friends, of

#### A NEW MODE OF COMMUNICATION?

Perhaps some day we shall know.

Since peace "broke out," and my son had become interested in all phases of psychic phenomena, he has often referred to these strange happenings, and when our friend and guide W. B. was able to speak to us from the world beyond in the direct voice we asked how it was that all our friends on the other side could not speak to us in a like manner? He replied that it was the want of knowledge on their part of how to use the ectoplasm drawn from the medium for vibratory sound purposes. When discussing this matter, and the laws that govern this class of phenomena, he further told us that it was a blessing that our friends in the Higher Life did not understand how to use these forces, otherwise pandemonium would reign supreme. Alluding to the questions and disjointed messages my son had received and heard during his work in the early days of the war, W. B. said that so extraordinary were the mental conditions of some of the soldiers—conditions brought about by the terrible stress of the war—that often it was quite easy for our spirit friends to speak direct, and also show themselves in a materialised form, and that many of the experiences which have been ridiculed as the effects of a distraught mind,

#### REALLY HAPPENED,

these manifestations generally occurring when the recipient of them was most calm.

The recounting of these incidents naturally led us to enquire into the various laws or conditions that governed these occurrences, for it must not be forgotten that to one who has had some little scientific training the first thought that occurs after the recounting of any item out of the ordinary run of life is, How did it happen, what is the agency at work? Now, it has generally been laid down that if a voice had been heard in the interior of some holy place, such as a monastery, cathedral or convent, it is some Angel of the Lord, or the Lord Himself speaking; but if some voice speaks to me in my little study, it is considered to be some emissary of his Satanic Majesty. The scientist knows that it does not matter whether it is an Archangel or a Devil that speaks; the same laws of sound have to be put in motion, and at present all we want to know is, how they do it: we will decide afterwards as to the merit or demerit of what is said.

Now, I do not wish to give a lengthy dissertation on the laws of sound production. What sound really is no one knows; we can only deal with its effect, and how that effect is produced, in its relation to the capacity of the human ear. This capacity may be summed up in quality, pitch, and intensity. An audible sound produced by the larynx, and affected by its passage outwards through the mouth and other cavities, we call a voice, but the point I wish to call attention to is that, in reality, when we speak the vibrations coming from the mouth strike the air, producing sound, and that all forms of wave-motion in sound may be reflected and refracted.

This process is

#### STRICTLY MATERIAL,

and can only be produced by using the properties of matter. Now, our Spirit friends have no power over the properties of matter in its ordinary state of inertia, as we understand them. The Spirit form is in, and of, the ether, and we



ILLUSTRATION NO. 1.

Showing a wreath-like formation of Ectoplasm from the actual photograph taken by Mr. Melton. In an interview with us he stated that the Ectoplasm appeared suspended like a wreath of tobacco smoke whilst he took the photograph, using a blue shaded electric light for the exposure, the Ectoplasmic wreath remaining stationary; and the three centre points showed very plainly against the less dense wisps of Ectoplasm.

have no means of judging what the properties of ether are, for no one has ever been able to examine the ether pure and simple; whilst any idea the spirit friends are able to impart regarding this marvellous substance has always to be explained in terms of matter, for we are incapable of comprehending what is meant by any other process. Thus, in order to give even a slight idea of the unknown forces of the ethereal life, we are compelled to distort the real meaning in the process of translating the actual state of things into our material language and understanding.

As far as I can gather from lengthy conversations, and abstruse arguments with my colleagues in the higher life, the situation is something like this:

Our friends do not speak to each other as we do; they do not see each other by the process we adopt, nor hear



sound by the same methods. In all those cases on their side it is the operation of

#### MIND UPON MIND

through the substance of mind—difficult as this is to grasp fully. How, then, can the etherial beings speak to us in the material voice? That is what we want to know. Let me at once say that no instrument can be made, however delicate its construction, that of itself will enable us to hear our spirit friends speak, for the simple reason that they cannot talk or speak as we do. When we can evolve an instrument capable of thinking and having a mind of its own, then our friends on the other side will chat with us night and day. Spirits can only use mind, and the substance of mind, the ether and the vitalised ether, or ectoplasm.

Now, let me try to explain how we can assist our friends in using this mind substance, so that we may

#### HEAR THEM SPEAK TO US.

As the ether saturates everything and is entirely independent of matter or inertia for its action, you will at once realise that one cannot isolate any one portion or particle of this ether. If one were to make a box of thick steel, the ether is in the steel as well as being inside and outside the box, and our friends, being in and part of this ether, can pass through all matter, just as the ether does. If, for instance, a spirit form agitate the ether inside the steel box, the agitation passes through the steel, just as easily as if the steel had not been there; therefore, it is impossible by the device of any trumpet, telephone receiver, or isolated box, to imprison or confine to their localities the ether vibrations. It must be remembered that we do not yet know if, even in wireless operations, the ether is really the medium



ILLUSTRATION NO. 2.

From an actual Photograph taken by Mr. Melton of Ectoplasm, in cloudy formation gathered within the Trumpet used by him as Direct Voice Telephone—his son being the medium.

for the transmitting of the electric waves sent out. Our atmosphere is composed of material atoms, and it is calculated to be somewhere between 700 and 1,000 miles thick. No one has yet been able to operate outside our atmosphere, and just as all matter is dependent upon the ether for its shape and being, so is the atmosphere governed by the same principle. We have all often heard the expression

#### "LIFTING THE VEIL."

This is not merely a figure of speech, but to our spirit friends it is often a painful reality, and certain atmospheric conditions will often make it impossible for them to communicate properly.

Those of my readers who have read "Raymond" will remember that this young man, who had lived in the midst of scientific surroundings and training, in one of his communications to his father, Sir Oliver Lodge, said: "There is always something oozing up from the earth, always something being given off." This is a kind of earth aura, and this something often prevents our spirit friends getting through to operate with us properly. Now, all these laws and peculiarities must be

#### STUDIED AND UNDERSTOOD

before any real progress can be made in coming to some method of establishing communication with the next life by the aid of any mechanical appliance; and, naturally, when we have mastered the significance of these complex conditions, it will materially help us in knowing what is required in the formation and construction of a spirit telephone. Many have been the experiments in this direction, and all have been doomed to failure, because the basic principles which govern such a possibility have been ignored.

It is the same with psychic photography. Having mastered the laws and conditions of this phenomenon, I am now able at any time to get psychic impressions when the necessary rules are complied with. When I put into operation the laws that govern the communication by telephone with

my spirit friends, I can talk with them as long as I like. Now, let me try and explain the laws that operate in the production of this phenomenon.

First, it must be remembered

#### SPIRITS CAN SPEAK TO US

only by the operation of material laws.

When a spirit actually speaks through a medium that medium is always in a state of complete trance. Inspirational or partly entranced mediums are in a large measure contributing agents to the communications received, and pure spirit messages do not come through, but when the entire mind-faculties of the medium are rendered submissive to the will of the controlling spirit, the ego of the medium is taken away, and the controlling spirit takes charge of the vacant body, and so uses its material vocal organs; but in this process it also uses the ectoplasm that remains in the body of the medium, and as the spirit control becomes more familiar with the mental and physical conditions of its medium's body, so does it become easy for it to use these forces in other directions. When my friend W. B. first took control of my son, he always spoke through his mouth, but gradually he was able to draw sufficient of the ectoplasm from my entranced son to build up the necessary material conditions for speaking in any part of the room, and not necessarily only in the cavity of my son's mouth. Naturally the reader will want to know how this is done. I have before (in one of my previous letters) explained the difference between the ether proper and the ether vitalised, or ectoplasm. Now, the personal ectoplasm of my son is taken by the controlling spirit, and he mixes a portion of his own vitalising powers with that of my son's, and can then draw this substance from his medium and take it, and attach it, to any article in the room. I asked to be allowed to see this ectoplasm in operation—that is, being used for direct voice production—and my friend W. B. gathered sufficient particles of matter from the atmosphere

#### TO MAKE IT VISIBLE

Also he made it partly luminous. I am sending the Editor a photograph of the wreaths of ectoplasm taken during one of our conversations. The ectoplasm was held stationary for sixteen minutes, while I photographed it. The little knots of light or thickened ectoplasm at the junctions of the wreaths of the same are the voice centres, and actually represent the spirit voice photographed. (See illustration No. 1.)

Now, this ectoplasm, when only very slightly thickened with particles of matter, cannot pass through other matter; hence, when the process is carried on in the tube of a trumpet, or the receiving box of a telephone, the sound concussions can be easily set up in these localities. All controls, however, cannot handle their mediums as my friend W. B. does my son. If they could there would be

#### NO NECESSITY FOR TRUMPETS

or telephones; but with a little practice a control can soon set up very low vibrations, even while the medium is in normal state. It is then for us, under these circumstances to catch those low vibrations, amplify them, and pass them through our telephone so magnified that they become sufficiently dense for us to hear. There is indeed no reason why every operator should not be his own medium. All that he has to do is to supply the necessary conditions, passivity and receptivity, and he will soon attract those on the other side, who will respond to the affinity set up, and he will hear them speak much more clearly than we hear of an ordinary telephone.

As far as the construction of the telephone is concerned I have made mine as follows:—

I have a twenty-three inch aluminium tube, open three inches at the mouthpiece end, and eight inches across the other end. In this tube, or trumpet, is formed the ectoplasm (see illustration No. 2) sufficiently dense to prevent it penetrating the sides of the tube; this gives

#### THE OPERATING SPIRIT

a good field for vibratory matter to work upon. At the large end of this tube I have a receiver connected with four of Fleming's amplifying valves, each valve capable of receiving ether vibrations of 10,000. This gives a sound vibration about twenty-five times greater than its normal first production, so that even with a very low sound vibration, not audible in the ordinary way, I am able to intensify it one hundred times, and so get quite a clear and loud articulation. This intensified sound-wave is then transmitted to a super-sensitive telephone or oraphone, the receivers of which are, of course, attached to the headpiece which covers the ears, and shuts out all other sounds.

With this simple apparatus, when my son is in the room and comes within a few inches of the receiving tube, without his going under control, we can converse with one or two of our spirit friends with ease. There are spirits who have not learnt how to draw from the human body, even in ever so slight a degree, the power necessary to put the vibrations in motion, in order to use the telephone, and consequently they are unable to speak through the telephone; but in



cases of this kind one of the operators on the other side receives their message and

#### TRANSMITS IT TO US.

I have had messages from all sorts and conditions of people on the other side, but we make it a condition not to deal with any message from a spirit unknown to us, unless the spirit gives his or her full name and address when on earth, or some circumstance of special identification, and I have been able to demonstrate to numbers of people quite unknown to me, that such messages have been sent. I am hoping shortly to give a public demonstration at one of the Sunday meetings of the Spiritualists' Society in Nottingham. Both my friends W. B. and C. S. are anxious that I should make the trial. The demonstration would take place in lieu of the usual clairvoyant descriptions, and the *modus operandi* would be for my son to act as the medium, and W. B. to operate the 'phone. Any spirit associated with any member of the audience, if able to work the 'phone, could

#### SEND A MESSAGE,

and the person in the audience would be called to the 'phone and receive the communication direct. I have every confidence that this will take place, for my friends in the higher life have never yet let me down; they always carry out what they say they can do.

I have only come to these conclusions after long and careful study, and innumerable experiments, in order to demonstrate if possible the laws that govern the phenomenon.

### SPIRIT AGENCY—OR COINCIDENCE?

#### A REMARKABLE STORY.

By M.L.C.

In October, 1920, a young daughter, a girl-friend, and I left Scotland to visit the place in France where my son was killed, in the hope of identifying his grave. We had corresponded on the subject with the War Graves Commission. I may say here our visit was successful, and the grave is now named.

I had not been well previous to the journey; indeed, the doctor's consent to my going had only been wrung from him at the last moment, so the journey from Scotland to Paris, and some hours beyond, seemed rather an undertaking.

We began badly at Victoria Station by being so late for the train to Folkestone that the guard was shutting the carriage doors as we hurried on to the platform. We seemed to be the only people who had not got seats, and the guard hunted up and down the train before he found a carriage for us. As he shut the door he remarked casually, "I suppose the gentleman has got the tickets?"

After I had explained that we were alone, and shown the tickets, I said to the girls it was odd the guard should have thought we had a man with us, as we three seemed to have had the platform to ourselves.

The next incident occurred on the following morning when we were on board the boat at Folkestone. We embarked early in order to get our seats comfortably before the boat train, with its crowds of passengers, came in. Very few people were on board at this early hour. I felt rather worried by the early start and by the passport complications. One of the sailors now asked if we would like to have chairs. When I had thanked him, and said we certainly should, he

#### BROUGHT FOUR CHAIRS,

and arranged them for us. "But," I said, "you have brought four chairs, and we only require three." "One for the gentleman," was his reply.

The third incident occurred when we were trying to get seats in the train for Paris. There had been the usual scramble through the Customs, and we three, followed by our porter laden with hand baggage, tried to find seats together in the crowded train. There were two seats in one carriage and one in another, so I asked a man already seated if he would mind changing into another carriage to allow of our all being together. Certainly, he would be most happy to oblige us, "but," he added, "where will Monsieur who is with you find a seat?" or words in French to this effect. Again the mysterious man!

It was not until a week or so later that it occurred to me that the three incidents on our journey, involving the apparent presence of an invisible fourth, might not be merely a very odd coincidence, but that the dear son, on whose behalf the journey had been undertaken, might have intervened to help us. He was always particularly anxious to save his mother from fatigue and trouble; splendid on journey, looking after everything, always cool and untroubled.

Six weeks after our return I had a sitting with Mrs. Leonard, and in the midst of other matter, and without question on my part, came what follows:—

Feda said: "He was in a station trying to help you:

there seemed to be a sort of fuss, or difficulty. Something wasn't quite right—he was

#### "TRYING TO HELP YOU.

"He thought there was going to be a mix-up which would upset arrangements. Since you were here last I made a sort of pilgrimage with you." (The word "pilgrimage" had never been used nor had it occurred to us to use it in speaking of our visit to France; but it expresses the object of the visit better than any other word could do. Of course, the fact that I had been to France was never mentioned to Mrs. Leonard either before or during the sitting). "I was there with you in my spirit body, reminding you that I live now. . . . I live now and for ever. . . . God . . . guard . . . guard." B. tried to impress, tried to make things easier. B. was worried about it, tried to help you—getting out, getting away from it." "I don't know what he means [this rather plaintively from Feda], but he seems to think you will." "Trains, he is going back to trains again, and looking as if he was worried at the time. He was helping, he couldn't do very much, but he tried to . . . train—guard—crossing, all mixed up and connected. B. says he was there. He is glad something did not happen at another point. He was pleased with the pilgrimage—he was trying to tell you he could be with you just the same as when he was here."

These remarks of Feda's seemed to point to the fact that a big effort had been made to help us in our difficulties on the journey, but it is evident the communicator is not sure how far he had been successful in making himself seen; "trying to help" would mean this.

It would be of great interest to the writer if some reader of LIGHT has had a similar experience of a guardian presence being visible to strangers, while invisible to the ones who were being shielded. I remember having read an account of a murderer lying in wait for a man who usually passed through a lonely wood at a certain hour. The man was, however, not alone as he himself supposed. Two men walked with him, so the murderer dared not attack. These companions were invisible to the man himself. But this is only a recollection. Possibly some reader may know a somewhat similar first-hand instance, and be willing to communicate it.

#### "NEW THOUGHT" FROM THE OTHER SIDE.

The publishers' announcement which accompanies "Thy Brother Shall Rise Again" (Christopher Publishing House, Boston, U.S.A., 1 dol. 50 c.) states that Miss Dorothy Pearce, whose name is attached to the book, is "a young college girl whose whole life and thought have been as far removed as possible from any idea of receiving messages from the departed." But the messages have come, and, judging from their impulsive character, probably come with a rush that would not be denied. Not all are from the automatist's brother; some are from various friends and relatives of the family; but one feature appears to be common to the experience of most, if not all, of the communicators—they claim to have known what it is to be met on the other side and helped by Christ Himself. The messages from Philip Pearce are, in general, of the usual type of communications of this kind, overflowing with the wonder of his new life, mingled with tender solicitude for his young widow and their children, and his sister and the old folk—but here and there a novel note is struck. We should imagine that brother and sister were not unfamiliar with New Thought ideas, for "Phil" insists that all evil, including "death, the crowning evil," is unreal and an illusion. Not only so, he repeatedly declares—and in this he is supported by another of the communicators—that he has experienced no change of body, that he has the same body he had on earth. There is, he affirms, only one body, and that is translated from stage to stage. "This is the fundamental thing to learn: that spirit and body are one and the same. . . . All is spirit, and spirit is substance." By which we suppose he wishes us to infer that the physical body that was put in the grave never had a real existence, but, like disease and death, was only an illusion—a mere appearance! It would seem also that Maeterlinck's vision of the hall of unborn children is not to be regarded as simply a poetical fancy. All life, says Philip—vegetable, animal and human (and the statement seems to accord to some extent with the views of our contributors, Mr. Melfon and Mr. C. V. Tarr)—has existence, and is matured, on the spirit side before it appears here. He seems to mean that it exists as a thought in the great Creative Mind—a thought which to spirits on the other side may apparently sometimes become visible. In this way, he says, God saw each of us, a grown man or woman, before we were born. To the automatist's objection that that sounds as though all our acts were destined, her brother replies, "No, man is a free-will agent, but what his choice will be is already known by God." Absolute perfection is the goal of man's being, and "God sees man before his birth on earth, perfect and eternal."

\* These two words came out as if Feda were trying different words, as she often does, till she got the right word—guard.



## VALE OWEN AND SWEDENBORG.

## SOME COMPARISONS.

By ARTHUR J. WOOD.

## THIRD ARTICLE.

By way of varying the interest of these articles I purpose, on this occasion, to leave the mountain tops for the lower levels; in other words, not to deal with matters which tend to stress the mind, but rather to entertain it. It is a relief, not to say a necessity, at times, to descend from the heights, and pursue an easier path along the plains, especially if it leads in the direction we are going. The views may not be so extensive, but they rest and relieve the eyes.

## MAN'S FIRST STATE AFTER DEATH.

As a man is, spiritually, when he dies, so he is on his reawakening on the Other Side. There is no sudden or miraculous change into an angel of light—or a spirit of darkness. This is a fact repeatedly insisted upon both by the Vale Owen Script and by Swedenborg.

Progress there depends upon effort, just as it does here; and he who expects to enter Heaven as a special favour or without effort, will be disappointed. Man passes through more than one stage before he enters the Kingdom, but here we will merely glance at what our two respective authorities have to say on the subject of man's first appearance in the world of spirits.

Swedenborg says:—

"The first state of man is like his state in the world, because he is still in externals. He has, therefore, a similar face, similar speech, and a similar disposition, with a similar state of moral and civil life; so that he knows no otherwise than that he is still in the world, except when he adverts to the circumstances which occur to him, and remembers that at his resurrection the angels told him he was then a spirit. Thus the next life is but a continuation of the present, and death but the passage from one to the other."

The truth of the above remarks is well illustrated in an account given in one of the earlier Vale Owen messages of the passing over of a soldier during the Great War. His first question on recovering consciousness was to ask where his kit was; and it was only gradually that he realised his changed conditions. His language and demeanour were no other than what one would expect from a decent soldier lad. The communicator who relates the incident says:—

"Those who come over still use the manners and language of earthly speech. Some of you would be greatly shocked to hear the rather forcible phrases which drop from the lips of spirits when first they meet their friends of earth. I speak more especially of the soldiers who have fought in the war."

In another message we read:—

"When people first come out of the earth life into the first stage of their life eternal on this side, they are as they left the earth. They who have any serious religion at all continue their worship and manner of life, and conduct according to that religion as to its main and leading principles."

So much for the first stage. It may be of interest to record that Swedenborg affirms that there are three states (each involving many changes) which man passes through after death before finally entering either Heaven or Hell. The first state is that of what he calls his *exteriors*; the second that of his *interiors*, when the *real* man stands forth; and the third, that of his *preparation*, which is a state of instruction. This is given by angelic instructors from various societies, in places specially appointed for the purposes, such as Colleges, Temples, Universities, etc., such as we get many glimpses of in the Vale Owen messages.

## ONE METHOD OF COMMUNICATING.

There are many interesting passages in these messages dealing with the methods adopted by our friends on the Other Side to get into touch with us. The following is especially worthy of note as showing how a small group, or a number of spirits acting together, can so attune their minds as to become, for the time being, but one personality, as it were. In effect, such is sometimes the case, for their thoughts are focussed through another spirit, who acts as intermediary between the group and the person on earth they wish to communicate with. In the extract given below the communicator is explaining to Mr. Vale Owen the method adopted on that particular occasion:—

"Only in part are we able to make in anywise clear to you the method we are employing in this particular case. First then, here we stand, a group to-night of seven—sometimes more, at others less. We have already broadly said what we shall say to you, but leave the precise wording to we sight you, and sense your disposition of mind. Then we take our stand a little distance away, lest the emanations of our several minds reach you in detail, and not as a stream, but as many, and so confuse you.\* But from this little distance at which we stand they merge and mingle, and are focussed into one, so that by the time our thoughts reach you, there is unity and not multiplicity of diction."

A little further on he describes how and why they sometimes make use of an intermediary, in this instance, a female spirit whom they name "Kathleen," on and through whom they direct their thought stream for conveyance to Mr. Vale Owen.

All this is quite in agreement with what Swedenborg says with regard to one of the many ways in which spirits and angels can communicate with man.

"It is worthy of remark," he says, "that when angels and spirits turn themselves to man, they can converse with him at any distance. It deserves further to be mentioned that many spirits can converse with man at the same time, and the man with them; for they send one of their number to the man with whom they wish to converse, and he turns himself to him; the other spirits turn to the emissary, and by this mutual aspect concentrate their thoughts, and he utters them."

Seeing that the above was written long before modern Spiritualism had its rise, and a knowledge of communication methods only slowly accumulated, it is, to say the least, a remarkable pronouncement viewed in the light of the Vale Owen message.

## HEAVENLY ARCHITECTURE.

No one who has read the Vale Owen Script can fail to have been struck by the beauty of some of the descriptions of the various Temples, Halls and Palaces there described. Indeed, Mr. Vale Owen seems to have taken a particular interest and delight in this feature of the Realms of Light. The impression left on one's mind after reading some of these word pictures is one of unparalleled grandeur; and if words can convey so much, what must the reality itself be!

I am not aware that Swedenborg has given any similar detailed descriptions, but he does refer to the exceeding beauty of the architecture of the Heavens. In speaking of the various societies there, and how each has its respective Governor or Prince, he says:—

"Their chief, who excels the rest in wisdom, dwells in the midst of them in a palace so magnificent that nothing in the world can be compared to it. The architectural features are so stupendous that I can with truth assert that they cannot even to a hundredth part, be described in natural language for it is Art itself there realising itself."

In another place he says:—

"I have seen Palaces beyond description. Their upper parts were refulgent as if they were pure gold, and their lower parts as if they were precious stones; and the splendour without was equalled by the magnificence within."

This latter quotation reminds me of the description given by Mr. Vale Owen's mother in one of the earlier messages of a visit she paid to the home of one "Prince Castrel," where she was sent on a mission with four other women. They were told to search for a certain city in the mountains, with a golden dome in the midst of it. After a journey through the air over the plains, they find the city, and are met by the Prince, who conducts them to his home, a great Palace "with parklands before and around it. . . . The building was immense, and stretched before us right and left, and had high arches, and entrances, and porticoes; and surmounting it, a great dome. It was the landmark we had seen when approaching the city, only we found that it

\* It will be remembered that in my article on "Why Spirit Names are Hard to Communicate," a quotation was given from Swedenborg in which he stated that "thought diffuses itself in every direction in the spiritual world." In fact which, he adds, was entirely unknown in his day. Very few even to-day know it.



was not all gold, but gold and blue." They were led into the interior of the Palace, which "was lofty and very magnificent. The entrance hall in which we stood was circular in shape, and open right up to the great dome above. The rotunda was richly embellished with stones of many colours."

It was probably some such similar building that the great seer refers to. He says in another place:—

"The habitations of good spirits and angels have generally porticos, and long corridors attached to them, sometimes double, to walk in; the walls of which are constructed with much variety, and are adorned also with flowers, and wreaths of flowers most wonderfully arranged, besides many other ornaments. Their dwellings are also changed into more beautiful ones, in proportion as their spirits are perfected."

The Vale Owen messages also refer to this change taking place. This is the reason why, as we also read in the Script, that those who see these dwellings "read, not its character, so much as the character of those who inhabit it."

We shall see in a later article why it is that angels are so skilled in the reading of character from buildings, and other objects of their environment.

## "LETTERS FROM THE OTHER SIDE."

ARCHDEACON WILBERFORCE AS A COMMUNICATOR.

Miss Dallas's admirable article narrating an experience of hers connected with the book entitled "Letters from the Other Side" (in *LIGHT* for July 9th, p. 442) interests me deeply and suggests an incident in my own experience of late. It was my privilege to know Archdeacon Wilberforce over a period of eighteen years, during each one of which I passed some months in Europe, usually leaving Italy in the spring for Paris, and moving thence, later, to London, where I availed myself of every possible occasion to hear the Archdeacon, both in his own church of St. John's and in his afternoon discourses in the venerable Abbey; and where, too, I had frequent opportunities of visiting his home. On my last visit, which was in the May of 1914, the day before I was to sail for Boston, he took me into his little study, where the walls were lined with pictures of Mrs. Wilberforce and other souvenirs; and, after a memorable conversation, gave me his blessing and I fared forth, little dreaming that I should never see him on earth again. In that visit he also gave me a very fine photograph of himself which, after arriving at home, I had framed and hung. During the summer of 1920 the Rev. John S. Moses, the first assistant minister to the Rev. Dr. Alexander Mann (rector of Trinity Church in Boston) seemed greatly attracted to the Archdeacon's picture whenever he came in, and I mentally questioned if I should not present it to Mr. Moses. The death of Archdeacon Wilberforce had made the portrait especially precious to me (as his last gift) and his friendship I held as one of the priceless things of life; but we do not lose any possession by giving it away, if the time and the gift are fitting, and I felt that if the beauty, the noble serenity, and illumination, of that wonderful countenance would be an inspiration to a young clergyman, then that was the appointed place for it to be. Thinking it over, I decided simply to ask the Archdeacon himself if he would like me to give the picture to Mr. Moses. I called to him in spirit; I told him that if the gift would be of aid to the ministry of a younger clergyman, I should wish him to have it, and I begged my revered friend to find a way to tell me. Five days went by and I had no answer. But I felt sure that I should have it (spirit to spirit) by telepathy.

### THE ANSWER CAME.

I was walking down the street—not, at the moment, thinking of this matter at all—when I became conscious that the Archdeacon was speaking to me (not audibly, but falling on an inner sense in the most unmistakable manner). "Do you not remember," the inner voice said, "the talk we had about my own young curates?" Then it all poured through my mind—how on that very last talk I had with him, he had spoken at some length of his feeling for his assistants, and had said: "I never interfere with them; what God gives to them they must give out in their own way." Then, in an indescribable way, without expression in words, but overwhelmingly earnest and positive, the direction seemed to come to give the portrait to Mr. Moses. This was on a Saturday afternoon; that evening I took it from the wall, and at the early Communion in Trinity, the next morning, I asked the vergier if he would kindly step across to the side door of the Brunswick (only a narrow street between this door and the cloistered entrance to Trinity) for the little package, and hand to Mr. Moses. When the young clergyman replied, by note, he said that the benediction of Archdeacon Wilberforce's face looking down upon him from the walls of his study would be the most wonderful inspiration to him in his chosen work. He also told me how, when quite a lad, he once went with his father (who was the Dean of the cathedral at Long Island City, New York) to

hear the Archdeacon preach in the Abbey, in a summer when Dean Moses had taken his son with him to England; and how the impressiveness of that service had remained as an influence in his life. This note from Mr. Moses confirmed my conviction (if any confirmation were needed) that the Archdeacon wished the young clergyman to have the portrait.

May I beg space for one more word on another but related subject? On opening the little book, "Letters from the Other Side," my eye first fell on the paragraph regarding the Holy Communion on page 56; and I was especially struck with

### A CERTAIN SIMILARITY

of the expression regarding the perception, by the spiritual senses, of inward and spiritual grace—by a certain likeness in these words to some things that Archdeacon Wilberforce had said to me at different times, regarding the Sacrament. Another marked feature in these messages is that of the frequent quotation of some line, or lines, of poetry, which was most characteristic of the Archdeacon. Let any reader turn over the volumes of his published sermons and see how frequent are such quotations. Without specifying several other especial things in the messages that touch the vibration of my memory, as being so like him, I will only add that the more carefully I read this little book, the more I am absolutely convinced that it is directly stimulated, to a rather unusual extent, as automatic writings go, by the great Churchman and true follower of Christ, whose faith and friendship and fellowship all contributed so signally to the spiritual progress of his time.

This leads me to another instance of "automatic" writing which involves a curious psychological interest. Mrs. Jane Revere Burke, of Milton, a town near Boston, has recently privately printed a little book entitled "The One Way," which she believes that William James wrote through her hand. Mrs. Burke is an estimable woman of domestic life; she never saw Dr. James; she has never, she says, read a word that he wrote. Now one may naturally question, why, if the writer were Dr. James, did he select this medium? Or, if he were not, why and how should Mrs. Burke become so imbued with this belief?

The answer lies, I think, in a rather curious and complex occurrence. Mrs. Burke (evidently an earnest Christian of the Nonconformist type) had read with intense interest the book called "The Seven Purposes," and had (it would seem) become almost psychologised by it. She had also read Basil King's "The Abolition of Death," and was impressed with Mr. King's belief that the intelligence writing through his daughter's hand, claiming to be William James, was so in reality. These two currents linked themselves together in the mind of Mrs. Burke, a sensitive, and (in my opinion) combined to produce the writing which she ascribes to Dr. James, than which nothing could be more unlike him. Again, there is one entire paragraph quoted from "The Seven Purposes," included in, and ascribed to, Dr. James as part of his (alleged) automatic writing through her hand. That Mrs. Burke is quite sincere is evident; but I should say it could not fail to be undeniably evident to any friend, or reader, or student of William James, that he has absolutely no relation to this mass of communication. Psychologically, the instance is a curious one.

LILLIAN WHITING.

The Brunswick, Boston, U.S.A.

July 20th, 1921.

### THE UNSEEN WATCHERS.

The following reaches us from "Mercury," a journalist who has taken up the study of Psychic Science in remarkable circumstances, and has arrived at complete assurance:—

How solicitous are the care and watching of our Helpers is effectively shown in the following passage from a conversation between a Helper and his "man," a few days since:—

"I have been watching over Ethel to-day in your absence. When she was in a certain room she was sad. Do you know why? Well, I am afraid even to you I could not describe it. How strange, that when that child was brushing those long locks out, her mind was so entangled. Somehow her thoughts told me everything had seemed upside down and had gone wrong. The vision of the morning with all its bothers was in front of her eyes—the heat, close atmosphere—all these thoughts mingled. Then, when she turned round and looked at her face by means of reflection, she thought, 'I guess I am throwing a shadow with him on his journey.' Then she went downstairs, and while doing so all of a sudden such a bright light went through her, such a radiant light went all round and through her, and I thought, 'What a light for an earthly shadow to be wearing!'"

"I followed her to a room where two people sat. (You see, I can see so well through her.) I knew they thought she was still worrying or thinking of the horrid time, but to their surprise she was bright and happy. I can hear the remark almost now as she went out of the door, 'Well, she looks happy enough.' Her inner mind was a light; her outer being was a radiance."



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## MASCOTS AND PSYCHOMETRY.

In a recent issue of "Nature" appears an article on "Modern Credulity," with special reference to the subject of mascots, which we freely admit, as a modern fad, is carried to ridiculous lengths. In the course of the article reference is made to the question of spirit-communication, as arising out of a consideration of the mascot superstition, and the writer remarks:—

It is clear that these beliefs cannot be treated as being all upon the same level. Mascots are clearly a result of fashion and in a number of cases—probably the majority—the owners would deny any faith in their efficacy. They are just "for luck." The Spiritualist, however, holds his convictions with something of the fervour of a religious zealot, yet taking the beliefs as a whole they have one element in common. They represent a reversion to a very primitive type.

We could say a good deal upon the general question. We prefer here to confine ourselves to one or two salient points. We have never found that any system of beliefs or customs was all of it pure superstition. There was invariably some little core of reality at the back of each. That is why medical science, for instance, has had to admit that there was often a good deal of truth at the back of much therapeutic folk lore, which was at first dismissed as "old wives' tales." We have given instances in the past.

Now, what is at the back of the mascot idea? Surely a dim recognition of a fact behind what we know as "psychometry," involving the charging of material objects with subtle forces of a psychical nature. Those who have investigated the matter are familiar with the facts, and when we have facts to deal with, we can dispense, for a time at least, with their *rationalité*. They ought not to occur—they are contrary to the laws of Nature, etc., etc. We are all familiar with the arguments of the theorists when asked to examine a new thing. Still the facts are there, and the facts of psychometry stand like stone. Material objects are in some mysterious way charged with subtle life essences, and reveal their stories when placed in the hands of sensitives. That does not commit us to a belief in all the fables associated with the mascot fad. No doubt such useful purposes as it may serve arise from the faith excited in the individual concerned, and we know the psychological value of faith.

We have heard or read many strange stories of the influence exerted by amulets and gems. Some of these appear to be fairly well authenticated. But even into these questions we need not enter. It is sufficient to note the facts recorded by the psychic explorer who finds that material objects—rings and other trinkets, for instance—may serve as focussing points for those subtle forces which we know as psychic, and may produce curious results by their interaction with the life or mind forces of persons sensitive enough to respond to them.

We may plead guilty to the charge frequently made that believers in these things are ignorant of the forces at work. That is so. We, for instance, could not explain the process by which these things happen. We only know that they *do* happen. Experiments in psychometry have proved them to us over and over again. We hand an old ring to a good psychometrist

and forthwith we get a history of the ring, descriptions of the persons to whom it has belonged—sometimes veritable portraits of them—accounts of episodes in their lives—all accurate—and are left to infer either that the ring is the storehouse of these memories or that it forms a kind of *point d'appui* whereby the psychic is brought into mysterious relationship with those memories or impressions wherever they are stored up.

There is plenty of superstition woven about the central idea. There is no superstition in the idea itself. Modern science is naturally shy of anything it does not understand or which it finds a difficulty in relating to received knowledge. But as it is all the time being driven by the impact of mental evolution to the region of the finer forces, we may reasonably expect that in the end these questions of psychometry, auras and other of the more subtle manifestations of life will come into its purview.

As to the divergence of the writer in "Nature" into the question of spirit existence we need not now enter upon that subject. Here, as in other directions, we are content to rest primarily upon our facts. It is unhappily the habit of the scientific critic to apply himself to the manifestations of popular credulity and to base all his generalisations of our subject on these. Now our attitude towards popular credulity is very much the same as his own, except perhaps that we may be a little more indulgent towards it as recognising the existence of a core of reality. It is very much as though a critical mind concerned with electricity at its crude beginnings considered only the popular superstitions concerning it and based his opposition to the new thing upon these alone. We know there were many wild ideas about the powers of "wireless" and of radium when first they were heard of. We recall how a practical scientific worker engaged upon the investigation of both some years ago deplored to us the nonsense written about each of them in the sensational Press. But the things were each a fact, none the less. And it is so with the theme with which LIGHT is concerned. They have each their experts—men of science, practical investigators. It is these who should be consulted by the critical inquirer who wishes to write usefully upon the subjects.

The most reliable authority upon psychical matters is the trained psychical scientist—not the medical man, the psychologist, or the clergyman, as such. That seems to be a matter of elementary common-sense. But apparently it will take some time for the idea to enter the mind of the man who discourses upon the subject from without and bases his generalisations simply upon an observation of popular reactions to the particular matters concerned.

## IS SPIRITUALISM TRUE?

Though not giving a direct reply to the above question, which formed the subject of his discourse, the recent pulpit utterance of the Rev. Wyndham Heathcote, at the Unitarian Church, Wellington, New Zealand, is well worthy of notice. After remarking that Spiritualism had now to be taken seriously—that for good or ill it was up for trial by the modern mind—he pointed out that there was this to be said on its behalf, that it offered a rational and scientific philosophy of life. The theory of evolution had greatly assisted the acceptance of Spiritualism. When the human mind in any small degree grasped the wonderful evolutionary process from the fire mist to protoplasm, and from protoplasm to man, it was a little difficult to think that the undertaker called a halt. On the contrary, it was suggested that a process which began before and apart from this planet's individual existence, would continue off and beyond its individual existence. He submitted that anyone to-day would be justified in accepting the philosophy of Spiritualism, in view of the fact that so many great scientists, who had spent years in examining the phenomena, had accepted it, just as people accept the evolutionary hypothesis on the authority of science although they themselves had not observed the facts upon which the hypothesis was based. After observing that no one could become convinced about Spiritualism without personal experience, Mr. Heathcote concluded by relating some remarkable experiences which he himself had undergone, and which he found himself unable to explain under any other hypothesis than that offered by Spiritualism.



## FROM THE LIGHTHOUSE WINDOW.

The "Freethinker" is publishing a series of articles on Spiritualism, being impressed by the fact that the explanation of trickery does not at all cover the question. It justly points out that if mere trickery can be carried on generation after generation, and over an area practically co-extensive with the human race, the fact of trickery would be "slightly more wonderful than the alleged reality." Of course it would, but it is wonderful how many incredulous critics of Spiritualism were credulous enough to believe that the thing was all imposture.

The "Freethinker" also takes account of the fact that for one person converted to Spiritualism by professional exponents of the subject—whether real or sham practitioners—there are a dozen brought to believe in communication through happenings in their own families. Just so. That should make the average observer think. But the "Freethinker" finds an explanation for this which will be developed in the course of the articles. We shall look with interest for that explanation which, we gather, will do away with the idea of a spirit world altogether. Perhaps.

We may note in passing the "Freethinker's" contention that "those who approach the subject from a genuinely scientific point of view know that there is with Spiritualism no greater evidence of the existence of a future life than there is proof of a hell or a heaven in the visions of a medieval monk." Well, we have met many men of scientific training who have entered the ranks of Spiritualists, and who do not "know" anything of the sort—they have arrived at a quite contrary conclusion.

According to the "Daily Express" a woman of seventy in the Hungarian village of Platjky has been burned at the stake as a witch. She was regarded as a sorceress who had communications with evil spirits. The difficulty in all these cases—which are always deplorable exhibitions of barbarism—is to determine whether the suspicions attached to the victim had any real basis or not.

We know from our study of witch-burning in the past that the helpless victims were in some cases obviously possessed of psychic powers, but doubtless there were many cases in which the accusations had no basis beyond fear, suspicion, and ignorant gossip. It is worth noting, however, that the attacks upon witches were as a rule occasioned not by their reputed association with spirits as such, but with evil spirits. The ancient law of England treated this supposed traffic with evil spirit agencies as a very real thing. Naturally, there was very little discrimination. The mere idea of spirits as communicating with earth at once conjured up visions of the Devil and his sprites, as we see in the case of Joan of Arc.

Mr. James Coates, who is staying at Montana-Vermala, one of the beauty spots of Switzerland, writes: "A clear blue sky is dotted by a few white clouds, and the greater portion of the Rhone Valley can be seen to the Simplon Tunnel, while the Weisshorn, Rothorn, and Gabelhorn lift their snow-capped tops to the heavens. . . . Spiritualism is taboo here. To the Padre of the English Church it is foolishness; to the Canon of the Catholic Church a device of the devil. But LIGHT comes here, and I am happy."

The Berlin correspondent of the "Daily Express" reports a "murder mystery cleared up by a card fortune teller. A mechanic, one Fiek, was shot from behind while walking in the woods outside Berlin, the police failing to find the murderer. Some time afterwards a woman visited a Potsdam fortune-teller for advice regarding her husband who had been behaving in a strange way. The fortune-teller at once pointed out that the husband had committed a murder, and was sought by the police. In the result the man was tracked down, but committed suicide before he could be arrested.

"W. Crampton" (Stretford, Lancs.), writing in "John o' London's Weekly" about old-time records of "Healing Stones," said to possess an "aura" which exerted a healing influence when applied to swellings of various kinds, makes the following suggestion: "In the light of subsequent discovery the question arises as to whether the emanations of radium have anything to do with the alleged healing properties ascribed to the stones, and it would be interesting to get some further information on the subject. If their source can be discovered it may be possible thus to increase our supplies of radium; or, on the other hand, a hitherto comparatively unknown natural force may be brought to light."

The "Times" of the 6th inst. has a picturesque descriptive article on Cromer, which connects curiously with our recent notes on that resort.

From the "Daily Express" we learn that public demonstrations of hypnotism, spiritualistic séances and other experiments of a psychic character have now been forbidden by the police throughout Germany. The reason is that many crimes have recently been traced to unscrupulous hypnotists who have influenced their subjects to commit unlawful acts.

This step on the part of the German police is intelligible enough, for we do not at present look for the exercise of much discrimination by public functionaries, who are naturally ignorant of the whole subject. No doubt, when the matter is better understood, the necessary distinctions will be made. At present it is as though the existence of mischievous bands of religious fanatics, or of rogues acting under the cloak of religion, led to the closing down of all places of worship!

The commonness of the saying that "coming events cast their shadows before" does not make cases of presentiment of approaching calamity any the less mysterious. Such a case was revealed a few days ago at an inquest at Clacton-on-Sea on a young man named Phillips, of Harringay. His wife had had so strong a feeling that something untoward would happen on the first anniversary of their wedding that she had to be kept for a few weeks in a nursing home. When released she went with her husband to Clacton, and on their wedding anniversary he was drowned while bathing.

Mr. St. George Lane Fox-Pitt, we are sorry to see, has been the victim of a serious accident. Walking by the side of his bicycle near Chertsey, he was knocked down and run over by a motor lorry, with the result that one leg was fractured and so badly crushed that it is feared it may have to be amputated.

The Spiritualist movement is strong in Czecho-Slovakia. At a recent Congress one hundred and fifty delegates from Silesian and Moravian societies attended, and both these countries have their own Spiritualist papers. Courses in both the theory and practice of Spiritualism and propagandist lectures are being organised.

Mr. Duncan Campbell, in the course of a letter to the "Glasgow Herald," narrates his experience of a materialisation séance with the late Cecil Husk. He went as a stranger, but the séance had only commenced when one of the spirits addressed him by name and hoped he had a pleasant journey up from Scotland. What followed is thus described: "A number of spirits materialised and were recognised by the sitters. They spoke to us and allowed us to touch them. One of the spirits was an old lady. She appeared to be about 80 years of age, and addressed the gentleman sitting on my left, 'William, do you not know me?' He replied that he did not. She said, 'I am your grandmother.' He answered that his grandmother died when he was very young, and therefore he was unable to recognise her, but he said his grandmother was very proud of her hands, and he had a picture of her hands at home. If she would show her hands he thought he would be able to tell. She asked him to hold out his hands and she would place her hands on them, which she did. After examining them he said he had no doubt that they belonged to his grandmother, and the rings on her fingers which she had materialised were in his safe at home."

The Spiritualists of South Africa have welcomed the aid of that competent psychic researcher, Dr. Lindsay Johnson. Our contemporary, the "South African Spiritualist," says that he has delivered two interesting addresses, and that more are to follow. It is hoped to publish them in book form as text books for students.

In the same issue of our Johannesburg contemporary we note an outspoken letter from a Wesleyan clergyman, the Rev. A. E. Horsfall, who says: "Some eighteen years ago, at a critical point in my mental development, and when I was intellectually committed to materialism, the testimony of men like Alfred Russel Wallace, Sir Oliver Lodge, and others, as to the reality of psychic phenomena, shook my faith in scientific materialism and opened my mind to altogether new conceptions of the universe and wider views on religion. Since then I have kept in touch with your great subject, in so far as books could help me to do so. I am a regular reader of LIGHT, a really great paper. Spiritualism is doing a great and necessary work in breaking down materialism."



# "DIRECT VOICE" MANIFESTATIONS.

RECORD OF A SITTING WITH MRS. WRIEDT ON SUNDAY, JULY 31st, 1921, AT 3 P.M.

Knowing that Mrs. Etta Wriedt, the well-known American medium for the "direct voice" was in London, I wrote to her for a sitting, and subsequently attended a private sitting on the above-mentioned date at the house in Oxford Gardens, Notting Hill, W., where she was then staying.

After greeting her, and exchanging a few commonplace remarks, Mrs. Wriedt, who seemed to be a woman of quiet manners, took me to a small room at the top of the house, suitably darkened against daylight, but fitted with electric light, and sat down in a chair against the wall, whilst I took a chair opposite to her, about five feet away. Midway between us was placed, standing erect on its wide end, a telescopic megaphone trumpet about three feet long, made, I think, of aluminium. She then switched off the electric light and the room was in complete darkness. Mrs. Wriedt remained in the normal state, and talked to me at intervals throughout the sitting, but not about my personal affairs.

After a few minutes of silence, I heard a strange kind of sonorous voice, which sounded like that of a man. The words at first were to me very indistinct, but grew gradually more audible. Mrs. Wriedt said it was a man who had come to meet me, and urged me to speak to him. He seemed to be giving his name, but I could not catch the words. She then said that it was an uncle, whose name was "William." I asked: "Is it William Taylor?" and understood him to reply in the affirmative. The voice grew more distinct, and the speaker said how glad he was to meet me, and that he often saw my father. I asked: "Is he here with you?" "Yes," he replied, "and will speak to you later." I remarked that I thought he would not have approved of this kind of thing in his earth life. "I belonged," he replied, "to a narrow creed, and did not know anything about it, but the old ideas are changing." "You have now," I said, "the larger vision." "Is it not the same with all of us?" he replied. On my remarking how difficult things were, he said: "But it is very general; the state of the world is a gigantic problem, and it is not finished yet." He then said good-bye, repeating his pleasure at having thus met me. I thanked him very much for having come, and Mrs. Wriedt did the same.

This gentleman in his earth life was a Wesleyan, with narrow religious views. He could not conceive the possibility of anyone obtaining salvation otherwise than when on earth, quoting the text: "As the tree falls, so shall it lie."

After a few minutes' silence, Mrs. Wriedt told me that she saw a kind of blue cloud forming over my head, which indicated that some one was coming to speak.

A little later I again heard a voice, but this time it sounded like that of a woman. It said: "I am your mother, and am so pleased to meet you here." I expressed to her my own pleasure. She added: "There is scarcely a night that I do not come to wish you good-night." I mentioned that my sister Ada had some months ago heard some one call her name softly one night in her bedroom. The voice replied: "I was there, and tried to say to her, 'Ada, you will get well.'" I asked her if she remembered my reading to her when on earth about Mrs. Piper (the well-known American medium) of whom she did not approve at that time. She replied: "Oh, my son, you must remember my early education, and that I was not brought up to understand such things. I thought that men like Sir Oliver Lodge and Dr. Hodgson were deluded." I asked her if she could tell me anything about Josephine. "She is so good and sweet," she replied. "Have you known her long?" I asked. "From the very first," she replied. "She was the first one I saw, and said to me: 'I have come for you, to take you with me.'" After expressing her love and pleasure, she then said good-bye. Mrs. Wriedt stated that my mother was in the Sixth Sphere.

After a few minutes' silence, I again heard another feminine voice, with somewhat different intonation. It said: "I am Josephine. Oh, my dear, what a beautiful experience this is." I expressed my pleasure at meeting her again. She replied: "It is only recently that I came to know that this was possible." I asked who told her of it, and she said that it was her father (if I heard her aright). "Is he happy?" I enquired. "Perfectly," she replied. "I am frequently with your mother," she added. "Are you in the Sixth Sphere, too?" I asked. "Yes," she replied. "I take care of the children, in the kindergarten." "Was it you who brought those children to me the other day?" I enquired. "Yes," she said. "I had seen you there before, so I decided to bring some of the children with me the next time for their education." This would appear to refer to a clairvoyant description given to me a few days previously at the British College of Psychic Science by Mrs. Brittain. She singled me out, and said she saw several children with me. She described one of them, a boy about 14, whom I could not recognise, but she thought he was connected with two persons named "Florrie" and "Ethel."

I remarked to Josephine that I had never heard her described at any of the public meetings for clairvoyance which I had attended. "No," she replied, "I never got an opportunity of showing myself, and I wanted to materialise, and

show myself plainly to you." "Do you know about Germaine?" I asked. "Yes," she replied. "Have you any message for your sister?" I asked. "Give her my dear love," she said. "She is very anxious about things," I added. "They will turn out all right," she said. "Do you think they will?" I queried. "Yes, I know they will," she replied, with some emphasis. A little later she said good-bye, after expressing her pleasure at this experience, to which I replied in similar terms.

Mrs. Wriedt at one time mentioned that there was some one named "Mary" there, and I replied that I had had an Aunt Mary.

After a few minutes of silence, I again heard a man's voice, which said: "I am your father." I expressed my great pleasure at thus meeting him. I remarked that he would scarcely have approved of this kind of thing in his earth life. "You see, my son," he replied, "I regarded it as uncanny and on a low level." I said, "So much depends, does it not, on the spirit in which one approaches the subject?" "And also," he replied "on the spirit in which we come." I asked if he approved of the work I was doing in connection with this movement. He replied: "What better work could you do, my son?" He added: "I am frequently with your mother. We are trying to build you up, physically, intellectually, and financially, and William is helping me." Mrs. Wriedt had remarked that my father wished to confirm what Josephine had just told me. My father also said: "Elizabeth is very pleased that she was able to show herself to you." I replied: "Do you mean Mrs. Willis?" To which he responded in the affirmative.

This would appear to refer to an incident which occurred to me recently at the British College of Psychic Science. The clairvoyante, Mrs. Johnson, of Hastings, was giving psychometrical readings of articles sent up to her on a tray by the audience. I had sent up a silver matchbox which I had worn for many years. In dealing with this, she described to me the spirit form of a lady, whom she saw, who had associations with Nottingham, and she also got the name "John" connected with her. This lady had also had a good deal to do with Manchester, but had afterwards lived in country surroundings. One or two of these details I could only identify the next day, and though I could not identify the description with any feeling of certainty, the totality of the clues mentioned strongly suggested to my mind the Mrs. Willis above named, who was called "Elizabeth."

My father now said that he must say good-bye and hoped that we should meet again in this way, which he described as a wonderful thing.

After a few minutes' silence, he again spoke, and once more said good-bye, to which I replied in appropriate terms.

Mrs. Wriedt then said that everything was at an end, and that my father was going home with me. The sitting had lasted about half an hour.

I have recorded the above mentioned conversations as accurately as my memory will permit, and although I do not claim that they are word-perfect, I think they are substantially correct, and practically identical with what was said.

I never felt the touch of the trumpet during the sitting, and, as it was quite dark, do not know whether it was moved from its vertical position on the floor. The comments of Mrs. Wriedt seemed to come from the place she occupied before the light was switched off, and the voices seemed to come from some position in the air between her and myself. I noticed no visual phenomena of any kind, and saw no other person in the house than Mrs. Wriedt. Both on greeting her and afterwards, she did not give me the impression of knowing anything about me.

In Vice-Admiral Osborne Moore's book entitled "The Voices" the remarkable "direct voice" phenomena obtained with Mrs. Wriedt are described at length.

ERNEST W. DUKERT.

SWEDENBORG AND MODERN THOUGHT.—While far from regarding Swedenborg as infallible, Mr. H. Stanley Redgrove considers him one of the world's master minds, and holds that "his philosophical doctrines (or certain of them) are of the greatest importance in their application to the thought of to-day, and are much needed by that thought." To mark this importance and meet this need Mr. Redgrove has written "Purpose and Transcendentalism" (Kegan Paul, 5/-), a work wherein, starting with Swedenborg's doctrine of degrees, he applies it in succession to symbolism, ontology, physics, biology, and ethics. He concludes a closely reasoned study by quoting the dictum of the seer that "The uses of all created things ascend through degrees from ultimates to man, and through man to God the Creator from whom they exist." "Such," remarks Mr. Redgrove, "is the heart of his philosophy." I commend it to modern thought.

MISS ADA BESINNET, who is in charge of Miss Barbara McKenzie, is taking a well-earned holiday of about a week in Paris. On her return we understand that her sittings at the British College of Psychic Science will be resumed.

As we go to press we learn that the Rev. Walter Wynn has just arrived home after his tour in South Africa, in which, like some Highland bearer of the "fiery cross," he seems to have rallied the clan to great effect.



# PSYCHIC PHOTOGRAPHY.

PERFECT PROOF.

By FRED BARLOW.

My father passed to the higher life towards the close of last year, after a long and painful illness. Gentle in disposition, he was one of God's true saints, and was beloved by all who knew him. In those last solemn moments of his earthly life, my repeated but unspoken cry was, "Father, if it be possible, come back and prove to us that you still live."

We have just been fortunate in having Miss Besinnet with us for a short series of sances. During the last sance, on a Sunday evening, an Intelligence, purporting to be that of my late father, endeavoured to communicate and manifested to my wife and also to my cousin, who was often with him towards the end. This cousin resides at our native town of Congleton, and was on a short visit to Birmingham. To her, on that Sunday evening, a message came in the direct voice, "Don't return home yet—stay on a little longer!" and then, indistinctly, what sounded like "Uncle Harry." My cousin immediately exclaimed, "Oh! it's Uncle Harry" (my father).

The day that Miss Besinnet and Mrs. McKenzie left us, Mrs. Deane, the psychic photographer, and her family came to spend with us their August holidays. The morning after their arrival (12/8/21) we sat quietly together with a view to securing photographic phenomena. After a short service my cousin (who had decided to remain a day or two longer) and another lady were separately photographed, six plates being exposed in all.

After exposure I took the plates into my dark room and developed them, neither Mrs. Deane nor any of her family being present during this operation. Two plates out of the six we exposed that morning were affected. The lady friend, on whom the first three exposures had been made, obtained the face of a most beautiful girl, the psychic effect being much clearer than the normal photograph.

On one of the three photographs of my cousin we secured a supernormal likeness of my father—clear and distinct and very similar to what he appeared to us during those last moments of his earthly life. We had no difficulty in recognising the result from the wet negative, but anxiously awaited prints before definitely committing ourselves. It seemed as though the negative would never dry, but eventually we were able to take prints, and no one knows just how much that photograph means to us. It seemed too good to be true, and in order to get independent confirmation I immediately sent out prints, being particularly careful not to suggest who it was. Such a precaution, however, was quite unnecessary as the likeness is apparent to all who knew my father, and have seen this photograph. Of all these, so far as I know, not one has hesitated to pronounce the psychic effect a beautiful likeness. My little boy of seven was shown the psychic picture, and asked:—

"Who is this, Ronnie?"

"Grandpa!"

"Which grandpa?"

"The grandpa that died!"

"But how do you know it's grandpa?"

"Well, I know his face, don't I?"

Mrs. Deane had never met my father, nor had she seen any photograph of him. The psychic effect is not a copy of any normal photograph nor could it have been produced from same. At the same time, the likeness is such that it

was immediately recognised by my mother, brothers, relatives and by many who knew my father—some of these indifferent, or actually antagonistic to Spiritualism. They simply could not do otherwise than admit the likeness as the resemblance is immediately detected, even by those who did not know my father, on comparison with a normal photograph.

During the sance my cousin states that her thoughts were mainly on her father and mother, whom she hoped would be able to manifest. I must confess that my own attention was centred, more or less, on the photographic proceedings.

Reference has several times been made in *LIGHT* to the attack on "Spirit Photography" by Messrs. Vincent Patrick and Whately Smith. In my reply to this ignorant and abusive article I pointed out that I, with many others, had on numerous occasions secured supernormal photographic

results, under conditions where trickery would be absolutely impossible. I also endeavoured to point out many of the absurd arguments and want of photographic knowledge on the part of the authors. At the same time, I made the confession that, although I had taken part in scores of photographic sances, I had never personally secured what I could truly describe as a definite recognised likeness.

Mr. Whately Smith, in his article, says:—

"... If it could be shown (i.) that a given 'extra' was unmistakably recognisable as a portrait of a deceased or even a living person, and (ii.) that the medium concerned could not possibly have obtained a likeness of that person to work from, then we should be obliged to attach great weight to this factor, even if the conditions were not otherwise such as to exclude fraud. For such a result could not be fraudulently produced."

I know that this has actually happened in hundreds of cases, but I could not then say that I personally had experienced it. It is almost as though this photograph has been sent to me so that I can say to Mr. Whately Smith, "Here, my dear Sir, is the positive proof you seek. The evidence is sound and will admit of thorough investigation. Both intentional and unconscious trickery

are ruled out of Court. This one photograph alone answers, to the very letter, the specification you have laid down for a result that 'could not be fraudulently produced.' If, as you say, you are willing to be convinced, why do you not investigate a few cases such as this instead of taking an unfair advantage of your position to cast abuse on honest folk like the Crewe Circle and Mrs. Deane—a deed that should rankle in your mind and cause you the discomfort you deserve?"

Our would-be critics are silenced! How can they be otherwise in face of perfect proof, such as this, which week by week is steadily accumulating?

\* In comparing the normal with the supernormal photograph, it should be borne in mind that the normal result was taken some fourteen years before my father passed on. At the same time the likeness between the two results, as regards the features, will be obvious. Towards the end the face became much thinner through illness, the beard became longer and the hair whiter. In fact, the psychic result greatly resembles the features as they were just before death.—F. B.



A direct reproduction from the photograph obtained through the mediumship of Mrs. Deane, showing a psychic extra, in an ectoplasmic cloud formation, which has been recognised by Mr. Fred Barlow as that of his father. The portrait inset shows Mr. Barlow, Sen., taken in life. It may be noted that the psychic extra, recognised at once by many members and friends of the Barlow family, does not actually resemble any photograph ever taken of Mr. Barlow, Sen., before he passed on.\*



## HOW THE SPIRITS HELP US.

CASES OF ILLNESS DIAGNOSED AND CURED.

By R. H. SAUNDERS.

A great deal of nonsense has been written about spirit messages by those who have never investigated for themselves. It has even been said that nothing to help humanity has ever come through, and that the messages are trivial. How absurd such statements are can only fully be realised by Spiritualists who have read the beautiful and elevating literature available in the Library of the L.S.A., at 5, Queen Square, and who have themselves experienced the ministrations of the spirits. An ounce of fact is worth a ton of theory, and I give some instances, from my own knowledge, of the sympathy and power of those who, although beyond the veil, are still connected with us in the strongest bonds of love and help. It must be borne in mind that to the spirit the human body, and the working of its organs, are as clearly visible as the contents of a glass globe would be to our eyes; and what is far more wonderful is the fact, and it is an undeniable fact, as I have proved time after time, that our thoughts are as clear and tangible to them as though they were the printed page of a book. None of the incidents I relate were in any sense considered as a test. They arose from the belief (and, incidentally, at our sittings) that the spirits could and would help in cases of stress—they had told us so many times—and when, unhappily, occasion came for their help, they did not fail us.

## A CLAIRVOYANT DIAGNOSIS.

A friend of mine suffered from a complaint which puzzled the doctors. He underwent an operation, but still the trouble continued. One evening when sitting in a Direct Voice circle, I asked Dr. Sharp, the well-known spirit who officiates at Mrs. Wriedt's sittings, if he would diagnose the case for me. "Certainly," he said. "Think of the man, and the house, and I'll follow your thoughts." I visualised my friend, his house, and the road, and dead silence prevailed in the room for five minutes or so, when we were startled by the doctor's strong voice saying, "I've found the man—it is cancer, and you should tell his son. It should be known by the odour. And see the man yourself, and tell him there is no death." From this, I inferred a fatal termination, and I hesitated to tell the son. But two days after he came to me and said, "This is a dreadful thing about father—the doctors now say it is cancer." I did see my friend, and had a few minutes' chat about Spiritualism, but I was doubtful of the effect. He passed away shortly after, and nine days after he died, he came back and spoke to me, and referred to our conversation, and said he realised the truth of communication.

## AN ANSWERED CALL.

Another friend of mine had been discussing Spiritualism with a man he was anxious to convince. This was a man of considerable ability and great linguistic attainments. He was very sceptical, and little impression seemed to be made. Recently he came to my friend in great distress. His little boy, six years old, was dangerously ill. A skilful surgeon had that morning operated, but the child was sinking fast, and the experts had practically given him up. That was at about 2 p.m. My friend took him into his office, shut the door, and said, "Now, I want you to picture your boy and your home—think intently of him," and he himself sent out a mental call to our good friend in the Spheres, who had promised to help in such a case. He felt there was a presence with him, but he could neither see nor hear anything. The next morning his friend called upon him and said that at about half past two the previous day a change came, the functions of the body resumed working, although feebly, and the doctors now gave hope. Now, taken alone one might treat this as a coincidence, but it was placed upon a very different foundation a few days afterwards. I was sitting in the circle, and said to Dr. Sharp, "Mr. M. had a friend in great trouble, Doctor, and he —." "I know, I know," interrupted Dr. Sharp. "The call reached me, and your guide at once dealt with the matter!" "The boy was better in the morning," I said. "Of course," said the Doctor. "You say that with confidence," I said. "Certainly," he replied. "The boy is being treated now." Here we get a double connection. Not only was the "call" read correctly, but the mental picture by the father of his boy was understood.

## A PREDICTION FULFILLED.

My wife had been suffering from two troublesome complaints, one of old standing, the other recent. The spirit doctor, who has often helped, said, referring to the recent trouble, "I am treating the wife. She will be better to-night, not so well in the morning, better again in the evening, and after that the trouble will disappear." Sure enough, it ran the course precisely as the doctor predicted: better—worse—better—disappearance—and at the times stated. Then, referring to the old trouble, he said, "The skin is very sensitive; try olive oil, or, better still, a solution of Epsom salts, but remember, don't wipe off—let it dry on."

## A CURE BY SPIRIT AGENCY.

During the war a friend of mine submitted himself for the army, and three army doctors, after careful examination, diagnosed Bright's disease, and a civilian specialist confirmed it, and certified accordingly, and he was rejected for the army. He is one of a small circle sitting to obtain the Direct Voice. One evening, some two years ago, the voice of "Dr. Sharp" came: "Mr. M., our Indian friends over here have cured you of your trouble. You had considerable irritation, and your earth doctors mistook it for Bright's disease. It was not that, for Bright's disease is incurable, but you are clear of that now"; and so it turned out. He has had no further return.

It is clear from these incidents that our thoughts, under the impulse of earnest concentration, radiate through the ether, reach, and are understood by the spirits, who have always not only shown a great desire to help us, but have given us evidence that they have done so.

## OPTICAL WAVES.

AN EXPERIMENT AND SOME CONCLUSIONS.

By J. TAYLOR.

In LIGHT of the 2nd July (p. 432) an interesting article appeared under the heading "Optical Waves and Thought Waves," by a contributor, "D. D." This article struck me specially as being confirmatory of a theory I have built up from certain facts, which I have observed recently.

I must say at once that I have not expert knowledge in optical matters, and if someone else can throw more light on the following, I will be very glad.

I will first take two extracts from the article referred to, both of which have a special relation to what I have to say. These two extracts are contained in what purports to be a message from the spirit of an engineer. They are as follows:—

(1) "You are assuming that waves of light enter the eye and then travel along the optic nerve to the seat of sensation. You are wrong. What happens is that you adjust the focus of your eye, and at the same time, although you do not know it, you set the optic nerves in vibration to correspond to the waves or vibrations which impinge upon the retina from without."

(2) "You know yourself, of course, how an image persists in the eye."

## FACTS OBSERVED.

I will now give a brief summary of the facts I have observed.

In a dark room I switched on an electric lamp and stared at it for about a minute. Switching off the lamp and leaving the room in darkness, I focussed my gaze on the wall, when an image of the lamp at once began to shape itself until in a few seconds it was startlingly bright and clear.

This image persisted for a minute or so, then slowly faded away.

The same effect is obtained without putting out the light, by gazing on a white ground, say a sheet of white paper; only in this case the image will appear of a dark greenish blue.

I noted two facts in connection with this experiment:—

(1) It took a conscious effort to get the image into sight, and when this effort was relaxed, the image at once disappeared.

(2) The image tended to move about, nearly always rising up the wall to the right, and again it required an effort of the will to make it stay steady in one place.

All this is doubtless familiar to most people, and the explanation usually given, so far as I am aware, is that the image of the lamp is impressed on the seat of sensation behind the eye for a short time, and that the nerve goes on recording that exact impression for an interval after the actual lamp has disappeared.

But, as I will show, this explanation must be wrong. Something more than this happens. For I observed a third and rather singular fact (at least to me), and that quite by accident.

It was this:—

*The image was subject to the law of perspective exactly as a real object outside the eye, but in an inverse direction.*

Let me explain.

As I stood gazing at the image on the dark wall, I happened to step backwards, when I was surprised to see the image increase in size. I then stepped forward, the image getting less and less as I moved, till with my face a few inches from the wall it had decreased in size many times.

It then occurred to me to make another trial with my eyes closed. The image appeared as before, its size being the same as I saw it with my eyes open, when close to the wall. With my eyes still closed, I moved backwards and forwards, but the image in this case remained exactly the same size.

(Continued on page 546.)



## "LIGHT" PUBLICITY BONDS.

WHAT THE ADVERTISING CAMPAIGN FOR "LIGHT" DEPENDS ON.

If you pause for a moment to consider, it will become apparent to you that LIGHT is one of the most important journals of to-day—its message is vital to everyone. At no period of the world's history has there ever been a greater necessity for a Spiritual lead than at present. LIGHT each week offers to a restless world the key that can open the door to a future desired by all right thinking people. Small though the sales of LIGHT are in comparison with its sisters in the newspaper world, it is a power. We want to make it a greater power, and with your help this can be done.

Our limited resources prevent us from advertising LIGHT, and, for that reason, thousands of people have not heard of its existence. Did they but know of it the sales of LIGHT would at once increase and the journal become entirely self-supporting in consequence.

For this purpose the Proprietors of LIGHT propose the creation of obligations called

### "LIGHT" PUBLICITY BONDS

to the total amount of £10,000.

Publicity is essential to LIGHT. The fact is too obvious to need emphasis. If we hide our light under a bushel we are denying the people. Publicity costs money, therefore the Proprietors of LIGHT, to raise the money, have decided to ask you to take up these Bonds. They do not take the form of an ordinary financial proposition for the reason that LIGHT cannot be classed as a commercial undertaking in the general sense, although it is run on strictly business lines.

These Bonds carry no lien upon the undertaking in any way, that is to say, they are not mortgage bonds or debentures, and they bear no interest. The Trustees will, however, provide that the whole of the surplus profits of LIGHT, after meeting its running expenses, shall be placed to a Sinking Fund for the redemption of the Bonds on their maturity. These anticipated surplus profits are in fact the security for the Bonds. The Bondholders, as sympathisers with the cause which LIGHT represents, will stake their money on its success.

These Bonds will be issued in denominations of—

£25, £50, £100, £250.

The Trustees for the Bondholders are:—

VISCOUNT MOLESWORTH,  
SIR ARTHUR CONAN DOYLE,  
DR. ELLIS T. POWELL,  
H. W. ENGHOLM.

The Bonds will be redeemable at the end of ten years, but if at an earlier date the success of LIGHT should provide the necessary fund, the right is reserved to pay off the Bonds.

In the past we have been helped on our way through the LIGHT Development Fund. Our friends and supporters have given willingly to this fund, and their assistance has always been in the nature of a gift. But we now feel that by the creation of the Publicity Bonds the money received by LIGHT, though still somewhat in the nature of a gift, will provide a prospect of repayment enabling us to discharge our obligations subject to the success of the journal. That is to say while in a sense the money is a gift to a great cause there is an excellent chance of its ultimate repayment.

Let us now consider the prospect of the Bond-holders when LIGHT is backed up with financial support to advertise it and thus increase its sales. To put it briefly and simply, a sale of 20,000 copies of LIGHT weekly will make the journal self-supporting and show a profit. We are now convinced that such a net sale is a *certainty* and can be secured and held with a moderate advertising expenditure. The reason is to be found in the strictly economic methods adopted by the management of LIGHT. This journal is run on lines that reduce waste to a minimum and render extravagance impossible. The direction of LIGHT is in the hands of newspaper experts, who are in close and friendly touch with all the firms on whom the distribution of the journal depends.

Will you become a LIGHT Bond-holder to-day and so enable us to carry LIGHT into the highways and byways of the world? The sum we ask is ridiculously small, in view of the vital importance of the object we are setting out to achieve, which is:—

To guide the people along the true path of Spiritual progress;

To bring home to the World the Great Truth of Survival after death;

and open the spiritual eyes of mankind to the wonderful vista of the life eternal.

### HOW TO OBTAIN "LIGHT" PUBLICITY BONDS.

Fill in the application form below and send it, together with your cheque, made payable to:—

Viscount Molesworth,

Chairman for the Trustees of the LIGHT Publicity Fund. You will then receive an official LIGHT Publicity Bond duly signed by the Chairman of the Trustees.

NOTE.—You can apply for as many Bonds as you like.

CUT ALONG THIS LINE.

## APPLICATION FORM

FOR

## "Light" Publicity Bond.

To VISCOUNT MOLESWORTH, Chairman of the "LIGHT" Publicity Fund,

5, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON, W.C. 1.

I enclose Cheque for £..... in payment of Bond of £.....

Name in Full .....

Address .....

Date .....

Please cross your Cheque, London Joint City and Midland Bank, Ltd.



## OPTICAL WAVES.

(Continued from page 544.)

## THEORY.

From the above observations I formed the following theory:—

When the waves or vibrations of light from an object impinge on the eye, the optic nerves, by a more or less unconscious effort of the will, are set to vibrate in tune with these waves; and the result is vision.

But by this vibrating, a return set of waves are sent outwards just like a reflecting mirror. If the room is darkened immediately after getting the first impression, these reflected waves will become apparent by travelling outwards till they meet the first obstruction, such as a wall or any other object, whereupon they become visible by sending back another reactionary wave to the eye—this being a repetition of the first act of sight but with weaker vibrations.

Therefore, the bright image of the lamp on a dark wall is not merely an impression on the seat of sensation of the eye, for that would give one fixed dimension to the image. It must be an impinging of waves from the eye to the wall, and forming an *actual picture* thereon.

This being so, it will be obvious that, as these waves go out (and come in) through a focussing point in the eye, they will cover a larger area the further they travel from the eye, and vice versa. Hence the reason why the image is subject to perspective law in an inverse direction. This also explains both the size of the image and why it does not alter in dimension when seen with the eyes closed, because the eyelids are then acting in place of the wall, and, of course, have a fixed distance to the optic nerves.

The relevancy of my remarks as to the confirmatory evidence in the article I already referred to, will now be seen, and further reflection will make it apparent that my theory, if correct, would seem to have a direct and important bearing on clairvoyance and crystal gazing.

Many other points could be mentioned, but I hope that I have said enough to indicate a certain line of inquiry, which seems to me to hold out a promise of interesting results.

## "IMPERATOR" AND "MALACHI."

Professor Nielsson writes:—

"The name 'Malachi' is not a pseudonym, as Miss H. A. Dallas states. The Book of Malachi is an anonymous writing. The name 'Malachi' is apparently one attached to the book by an editor. It owes its origin to chapter iii., v. 1, 'Behold, I am about to send my messenger (malachi) and he will prepare the way before me.' As the name stands, it can only mean 'my messenger' (the Hebrew substantive *malach* means *angel* or *messenger*; the Hebrew suffix *i* means *my*). On this all Hebrew scholars agree. See, for instance, John Merlin Powis Smith, 'A Critical and Exegetical Commentary on the Book of Malachi,' or George Buchanan Gray, 'A Critical Introduction to the Old Testament.' When I saw Dr. James H. Hyslop in New York in the summer of 1917 I told him this."

Writing on the same subject A. W. T. sends us the following:—

"As I am engaged in researches into the identity of Stainton Moses's 'controls,' and have access to the original records, will you kindly allow me space for a few remarks concerning the closing paragraphs of Miss Dallas's article on 'Perplexing Problems, Telepathy, Clairvoyance, etc.,' in *LIGHT* of August 6th.

"It is true that some Hebrew scholars hold that Malachi is not a proper name but the equivalent of 'messenger' as a generic name. A reference to the article in the *Encyclopædia Britannica* on Malachi will show that there is good authority for the contrary opinion, and that there is even a tradition about his personal appearance.

"'Imperator' distinctly claimed to be Malachias (the form of the name given in Smith's Dictionary of the Bible), alleged that he was the author of the prophecies ascribed to Malachi, mentioned incidents of his earth life and described his relation with some of his contemporaries, e.g., Daniel and Nehemiah."

## APPRECIATIONS.

You provide your readers with a surfeit of good things each week, and before one has had time to taste, much less test them, another banquet is set before us.—J. SCOTT BATTAMS.

A. YOUNG, an Irish reader, in sending her subscription, writes: "I desire to express my deep appreciation of your most valuable paper, spiritual in every sense of the word, and especially for the stand you are making against any tendency to raise barriers between Spiritualism and the Church, which would be an irreparable loss to both. The tact and fairness shown editorially in *LIGHT* on this difficult question are beyond praise."

## PROOFS OF IDENTITY.

PROFESSOR H. NIELSSON PROVES THE RETURN OF HIS LATE WIFE.

[Referring to Mr. Ernest Duxbury's allusion to Professor Nielsson in the course of his article on the mediumship of Miss Ada Besinnet last week (p. 530) we have asked the Professor to supply us with his account of the episode, and he has kindly supplied us with the actual notes from his diary, which we have pleasure in giving below.]

FROM PROFESSOR H. NIELSSON'S DIARY.

SITTING OF THE 14TH OF JULY, 1921.

When Miss Besinnet had fallen into a trance and several manifestations visible and audible had been observed, a lady's face, young-looking and beautiful, appeared in front of me where I was sitting next to the medium. It looked at me, and I thought at once that I knew it. I felt greatly moved, but awaited in silent expectation of its appearing again. This happened before we were ordered to stand up, and the materialisations were going to take place. Later at the sitting when we had stood up round the table and the faces had begun to appear, the very same face came to me again. I asked it to appear over and over again to enable me to determine its physiognomy. There was no doubt that it was the face of a young and beautiful lady, rather pale, more serious than when it first appeared, almost smiling. At last I asked, "Is it Berglyot?" and was at once answered with three prompt raps. When the power was most intense, and I saw the face most clearly, it seemed to me strangely to resemble the face of my late wife. While this was taking place, my hands were constantly being touched, and I raised my right hand with the thumb upwards, fingers outstretched, leaving the palms open, the edge of the hand still leaning on the table.

I was expecting her to materialise a peculiar mark on her hand between the first finger and the thumb—a growth resulting from an old injury. She had promised me if she died before me to try to show me this mark as a proof. I still remained intent, but not observing the mark on the hand, I said aloud to her: "Can you materialise the mark on your hand as you promised?" Then I felt the same hand several times. And she began to rub my hand on exactly the same spot where the mark had been on hers. This I took as a token that she could not materialise the injury on her finger, but was endeavouring to point it out to me by rubbing where the mark had been. Then I said: "If you cannot materialise the mark on your hand, couldn't you give me the sign I had promised you, in case I were the first to die, by touching that spot on my head? In that moment, two hands grasped my head, but let it go instantly. I was distinctly touched on my left ear. I said, "Go on." Then the hand felt its way along the edge of my left ear, but somewhat tentatively, and I said again: "Don't be afraid." Then at once the top portion of the lobe of my left ear—the remains of an old swelling of the gristle—was pressed by the hand touching me. I had promised my wife that if I died first, I would try to give her a proof of my survival by materialising this deformity in my ear. I now realise that a promise of this kind is not so easy to fulfil, because the materialising spirit is always dependent on the physical conditions of the medium.

There are still two points I want to remark on in connection with this sitting. I saw distinctly two faces at the same time illuminated by the same light. They appeared on my right, and came for a lady sitting next to me. One face seemed to be much older than the other. This struck me as very convincing, because one would have been the medium's face, as some of the sceptics might argue.

Another proof I had of the medium not being able to produce the phenomena by any trickery was that my left arm was tied to her right arm, and both her arms and feet tied to the chair. But, in spite of this, the tambourine was picked up from the table and played in the most vigorous and skilful manner; the character of the song varied from time to time, and the rapid evolutions of the tambourine could be followed by observation of the luminous paint attached to it.

When, ten days later, I had the sitting with Mrs. Osborne Leonard, my wife said to me, by the aid of Feda: "I have tried at another place. I showed my face and neck there. When I built up I thought you came too near, and was afraid that it disturbed the power." She also said: "I know I looked a little pale. I touched you on the top of the head." Feda added, referring to my wife, "She was excited. She did enjoy that sitting. She liked one sitting better than the other. You have sat there twice, but both sittings were good. But at one there was much more singing. She felt as if she was at a concert." This was very remarkable as I had not mentioned to Mrs. Osborne Leonard that I had sat with any other medium.

My wife also indicated on the same occasion that I had sat with still another medium, and she had tried to manifest there, which was also true.



## QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

### OBSESSION.

**MAX.**—This is a very wide question and the subject of many conflicting views. It is impossible to deal with it in any off-hand fashion. Some persons deny the reality of obsession altogether, while others talk as if it were a common phenomenon. We think the truth remains as usual between the two extremes, and that obsession is a real if a rare experience. It is not unlikely that a great deal that passes as obsession by spirit agencies has no deeper cause than the influence of ideas or emotion. Probably there are a hundred persons obsessed by some fascinating idea to one who is actually under the influence of some invading spirit. This is in line with the best instruction we receive from "the other side." Mrs. Wallis's guide, for example, tells us that obsession is a very rare and also a greatly misunderstood question. He also pointed out the impossibility of any permanent form of obsession, since a controlling spirit, whether friendly or the reverse, can only retain his hold on a medium for a limited time. Again, it is our conviction that certain cases of obsession are, so to speak, automatic. The spirit concerned is often quite unconscious that he has been brought into contact with the consciousness of an incarnate person. This is due to the working of some obscure law of psychical attraction. On the whole we think the dangers of obsession, though not to be despised, have been greatly exaggerated.

### AUTOMATIC AND IMPRESSIONAL WRITING.

**F. J. S.**—The term "automatic writing" is rather loosely used to cover both writing which is actually automatic and writing which is more or less a matter of mental impression. However, as you understand the difference between the two, one need not labour the point. The use of the term "automatic writing" to cover all varieties is simply a matter of convenience. With regard to your experiments, it is all to the good that you are pursuing these in a critical attitude of mind. So long as that is not carried to excess, it is a very healthy check upon anything of a spurious kind. As to whether the writing which now appears to be semi-automatic will ever develop to the stage of being fully automatic, is more than we can say, but it is worth noting that the impressional writing is on a higher level than the purely automatic. With regard to the ouija board, our experience is that the best results are obtained when more than one person is present, but even then it is a question of having the necessary psychic elements. It is advisable in all these experiments not to concentrate the mind too closely upon the matter, as this tends in all branches of psychic investigation to weaken the results, and it is always wise not to pursue psychic experiments to excess, but give them their due proportion with other matters of daily interest. Undue concentration upon the subject of spirit communication is a main cause of any mischief that may result from investigation.

### FRAUDULENT MEDIUMSHIP.

**H. HODGE.**—A tremendous amount of undeserved odium has been poured out on the mediums of the past for they were often the victims of an utter ignorance of psychic laws on the part of their critics. But it is not at all easy to-day to get a perfectly correct view of all these old far-off things, nor do we think it absolutely necessary. You mention Slade, concerning whom there is still much hot controversy amongst persons old enough to remember him. To some of these he was an out-and-out rogue, to others an entirely honest and genuine medium. But the man is dead, and so are most of those who witnessed his phenomena. If the whole case for Spiritualism rested on this or any other individual medium of the past there might be some profit in pursuing these enquiries. It does not, and consequently except for the purpose of vindicating the reputation of the medium (as Sir A. Conan Doyle is doing in the case of D. D. Home) there is little practical good in raising these ancient issues. You allude to the trial and conviction of Slade, and on that point I may tell you that there is in the office of the Alliance a table produced in Court at the trial of Slade and sworn to by an expert witness as a "trick table." It is not a trick table but a quite ordinary innocent piece of furniture. If the other charges made against Slade were no truer than this —!

### REUNION WITH FRIENDS.

**M. B. H. (Gorey, Co. Wexford)** asks, "Do you think it certain that we shall meet our friends on the spirit side?" We regard it as being as much a certainty as that the magnet will attract the steel in its neighbourhood, since all of life, from the highest to the lowest, is governed by law. We shall infallibly be drawn to all those with whom we are in spiritual affinity. Yes, we shall each go to our own place, that for which we are exactly fitted, and find our companions in those to whom we are linked by the ties of love. Many of us have received practical proof of this by the realisation that our loved ones are frequently with us and make their presence known unmistakably by voice and message.

### THOUGHT PHOTOGRAPHY.

**M. T. L. "Bowdoin."**—There is no reason why you should not carry on experiments in "thought photography," although "thought photographs" are not to be procured easily. It would perhaps be better to study the subject first and read up the accounts of such experiments as those carried on by M. Baraduc, the French scientist. It is of course entirely a matter of the power of concentration, when such images are produced on the plate. These images appear to connect very closely with the process by which "spirit photographs" are obtained, the suggestion being that spirits probably effect their results by a process of thought precipitation.

## HISTORIC ENGLISH

JAMES C. FERNALD, L.H.D.,

Author of "Expressive English."

THIS work traces the history of the English Language from its origin down to the present time. It is written by one who was expert in English, and the points made by the author are illustrated by extracts from masterpieces of English literature—not the everyday masterpiece found in books of recitation, but choice specimens of English.

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LIGHT.



### PSYCHIC PHOTOGRAPHY AND MR. WHATELY SMITH.

Mr. Whately Smith writes:—

The controversy between Mr. Wright and myself threatens to become interminable and, as such, unedifying. But before leaving the points at issue to the acid-test of time—as in the last resort, we must always do—I feel obliged to protest against Mr. Wright's attempts to convict me of self-contradiction.

The statement that it is "extremely difficult" to devise a really fraud-proof method of sealing is not incompatible with the statement that it "can" be done. Perhaps I ought to have italicised the word "can," but one is surely entitled to expect that this word will be understood in its ordinary sense, as indicating possibility rather than habitual occurrence.

There is no contradiction at all, as anyone can see, and Mr. Wright will not strengthen his case by trying to pretend that there is.

A simple analogy should make Mr. Wright's fallacious methods of controversy clear. Surely it is logical to say, "It is exceedingly difficult to design safes which will withstand the efforts of a skilled cracksman to open them, but we all know that it can be done." Surely it is illogical to say, "If Mr. Whately Smith and eight assistants (why eight, by the way?) cannot open a good safe in a week, it follows that Mr. Bill Sykes cannot open it in an hour."

I must also protest against the assumption of prejudice which follows this. I have not assumed fraud *a priori*. I gave my reasons for believing the evidence for the genuineness of the phenomena to be insufficient and my opinion is, therefore, *a posteriori*. Mr. Wright may think my reasons bad, but they seem good to me, and my opinion is, at least, honest.

To conclude an already too long letter, let me state that I would not carry the "Davey" principle as far as Mr. Wright suggests. But the point is very easily settled. What one wants to know is: (i.) The history of the films from the moment of purchase until insertion in the camera. This must be such as to preclude tampering or exchange by the medium, and the preclusion must not depend on observation; (ii.) That the medium had no opportunity of tampering with or exchanging the film after insertion in the camera and during the *séance*. This is easily ensured by holding the *séance* in a daylight room without a dark-room adjacent, and winding the film into position for the first exposure before bringing the camera to the *séance*; (iii.) That the *séance* room has not been faked. This is easy; (iv.) That the medium has no chance of tampering with or exchanging the film after exposure. This necessitates taking the camera home and developing in a private dark room and *not* in the presence of the medium.

Exchange at any stage can be prevented by exposing the first film of the roll before the *séance* on some privately selected subject. If it is certain that the film has not been faked before purchase, these would be real test conditions. Have they ever been fulfilled, please? If so, let us have a full account. Or are these conditions too severe?

### SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. William Ford.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. G. R. Symons.

Shepherd's Bush.—73, Becklow Road.—11, public circle; 7, Mr. R. H. Sturdy. Thursday, 8, Mr. and Mrs. Muspratt.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. Codd; 6.30, Mr. A. Nickels, of Luton.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—To-day (Saturday), at 7, whist drive. Sunday, 11, Rev. Geo. Wood; 7, Mrs. Annie Boddington; 3, Lyceum. Wednesday, 8, Mrs. Alice Jamrach.

Brighton.—Athenaeum Hall.—11.15 and 7, Dr. James Coates, F.A.S.; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. Robert Gurd.

Peckham.—Lausanne-road.—7, Mrs. E. Neville. Thursday, 8.15, Mr. and Mrs. Brownjohn.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mrs. E. A. Cannock. Wednesday, 8, Mrs. Louie Harvey.

Sutton.—Co-operative Hall, Benhill-street.—6.30, Madame Clare O. Hadley, address and clairvoyance.

THE SOCIETY OF THE COMMUNION OF SAINTS, concerning which an announcement appears amongst our advertisements, has been started by the Rev. C. L. Tweedale, in pursuance of a plan advocated by him in *LIGHT* some time ago. The idea, which has our cordial sympathy, is to enlist the aid of a body of persons within the Church, but not necessarily confined thereto, in promoting the advance of psychical enquiry. They will form a group, or groups, for reading and study, and having thus gained an intelligent understanding of the subject and its importance, will use their influence in extending their knowledge. As Mr. Tweedale points out, his plan is the first organised attempt in this direction within the Church.

### ANSWERS TO CORRESPONDENTS.

F. J. S.—Thank you for your letter, the inquiries in which are dealt with in the Questions and Answers Department. We have added some advice which you need not take as directly applicable to yourself. The answers given are written for the benefit of other readers as well as the inquirer himself. We note that you are a friend of Mr. Regnault, to whom we ask you to give our cordial remembrances.

H. SAVAGE.—True, as you say, the lines quoted in M. A. J. Wood's article (p. 519), "Flower in the crannied wall," are Browningsque. But they are none the less rightly ascribed to Tennyson.

T. L. RIX.—Thank you for your interesting letter and the cases from Cromer, to which we will make reference when our crowded columns permit. You have indeed a long experience of the matter. Very few of us go back as far as 1871 in our psychical recollections.

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# THE DIVINITY OF CHRIST.

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# LIGHT

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### NOTES BY THE WAY.

The spirit one clear call obeys,  
By one sole counsel led,  
And through the dark and troubled ways  
Beholds the light ahead.

We have been looking through some of our old volumes of news-cuttings, some of them going back a quarter of a century ago, and the exercise gave us a very definite assurance of the progress made by psychic science in the meanwhile. There were many cuttings dealing with verified dreams, ghosts, visions and other supernormal events. It was really droll to read some of the opinions expressed by the writers who handled the various themes. The ignorance shown was abysmal and it was two-fold. There was the ignorance which discarded and reviled real evidences of spirit existence: there was also the ignorance which accepted as evidence of "ghostly" manifestations things which the trained psychic researcher to-day knows to be due to the psychic faculty of the incarnate human being. We saw very dubious cases swallowed whole, and cases resting on indubitable evidence rejected with contempt. This was because in most of the instances the writers were entirely ignorant of the subject on which they presumed to instruct the public. No reputable journal to-day would print the nonsense, for it would know that its public would not be satisfied with it. In short the general education of the public on psychic subjects has made a tremendous advance, especially during the last two years.

It is a very necessary work to keep the Spiritualistic movement clean. A fierce light beats upon us all the time. We have indeed sometimes thought that the rigorous way in which all the shortcomings of Spiritualists are pointed out and denounced by their opponents was a sort of compliment. Evidently (we said) a Spiritualist is expected to be better than a non-Spiritualist, since the standard of morality set in his case is so much more rigid! But that, of course, was simply our jest. We knew the real motive, which was rather that of a sharp and not too scrupulous lawyer aiming to discredit an inconvenient witness in the customary manner. But let us mix some charity with

our circumspection. Let us not be unduly censorious of each other. When we are told of the faults of some person who is a worker in the Spiritualistic community we sometimes think of the story of the witty master of a country household who was asked what business had brought him to town. "My family," he replied, "have sent me to try and obtain the services of an angel to do the cooking." So, while we may sternly refuse to be publicly represented by those of blemished reputation we can at least refrain from judging them, or of imposing upon all who serve the cause a standard of conduct rather higher than we are likely to set for ourselves.

Before all great changes comes a time of unrest. The approach of some great upheaval in the physical world brings a period of disquiet to the wild creatures of plain and forest. There is much fluttering of birds, and the movement of the denizens of cave and covert keeps the undergrowth in a constant rustle. There have been signs and portents for them, just as to their human kin, with a higher sensitiveness, comes from time to time a sense of mystery and foreboding, anticipations of impending events, whether in the form of "ancestral voices prophesying war," or dreams and visions of coming days of wonder and delight. To-day the time is "racked with birth pangs." New truth is being born, and if at first it "looks a mis-shapen and untimely growth," its infancy is the charge of a multitude of protectors and champions, some high in the world's esteem, who are fain to dissemble their tenderness for the world's sake, and others accounted unlearned and uncouth, but loyal as the followers of exiled Kings, making no secret of their love. And so the new truth thrives and "comes slowly to its stature and its form."

In truth we are on the verge of great things—not perhaps the dawn of a millennium, but of a new dispensation in which old orders of thought break up to prepare the way for new. Under the social order now disintegrating another is being built up with much pain and tumult, for the old crystallised structures are not easily dislodged, but also with much that is of brightest promise for those who are to follow us. And the changes nowadays come rapidly, a few years summarising the results of generations of past labour and teaching. Old materialisations are breaking and crumbling that the spirit may have room to grow and work in swifter ways with finer substances. From the forms of religion we are now passing to its essential realities, and, though the newer dispensation comes in a hundred unlikely disguises, the observer who takes a wide view and surveys the scene with a clear eye detects under each the same forces at work, all concentrating to one end, and only biding their time for full revelation.

THE door of death is made of gold  
That mortal eyes can not behold,  
But when the mortal eyes are closed,  
And, cold and pale, the limbs reposed,  
The Soul awakes, and wondering sees  
In her mild hand the golden keys.

—WILLIAM BLAKE.

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## THE DIVINITY OF CHRIST.

### HOW THE HEAVENLY POWERS DEALT WITH THE EARTH'S CHRIST.

FROM THE VALE OWEN SCRIPT.\*

In the case of the Christ men have been working from without, not filling up, but paring away the rind, and then the pulp, until only the seed was left. But in that seed is the life, and that will break forth anon, and much beautiful fruit will become of it.

But the human mind is not to be measured with a single gauge the world over in any period. For always there is freedom of will to be reckoned in with the count. So it comes to pass that the total stripping of the Christ as to His Divinity is not of universal necessity. We have found it to be that in some communities the people are of such mind that were they to become assured that the Christ was mere man they would lose all faith in Him who guides the universe. So their faith is left to them, but not untouched. Even they have heard whisperings of people who say

among them who at least have read with open mind the teachings of those who have taught the mere-man doctrine. There are exceptions on both sides, I speak but on general lines.

I have tarried about this question because to Christendom it has seemed to be of primary importance. Much pain is caused to many when they hear their Saviour spoken of in terms of seeming irreverence. This is because of their love for Him. I hesitate to say it, my son, yet I will say it, for I am constrained to do so: it were well for them if their knowledge of Him were great as is their love. For much of their devotion is paid to Him through clouds of mist and vapour which are not part of Him but are the result of their own imaginings. However sincere these be they are imaginings still and their effect on

#### How the Heavenly Powers dealt with Religion.

The grand cause of error of which I speak is this:—

Men spoke of the Christ as the Founder of their system. So. But the Christ of Whom they spoke was enthroned way back at the beginning of the Christian era, and from thence watched the progress of His Church. Whenever men asked what should they do in this

case or in that, in order that they should not fail to co-ordinate their own acts with His will, the answer was, "Look backward to Him and learn of Him." And if any man inquired further where he would be able to find the will of the Christ expressed, the answer was that such expression would be found in a book, the book of the records of His acts and words. Naught but what was therein found was to be believed as His will, and on His will as therein expressed, the doings of Christendom were shaped.

And so it came to pass that Christendom became tied with a tether to a book. The Church truly was alive with the life of Him; His Spirit filled it up like the living coursing blood in a human body. But that life was being strangled and the body began to halt, and at last to go round more slowly in that circumscribed orbit.

Truly His words and acts recorded were a most

precious heritage. They were meant to be a shekinah to guide the Church through the wilderness of the ages. But, note you well, the Shekinah went before the Children of Jacob and led them. The Book of the New Covenant did not go before, but was enthroned behind. The light cast was true light, as from a beacon atop of a hill. But it lighted men from behind and threw their shadows before them. If they would look to the light they must turn their glance over their shoulders backward. Then they stumbled. It is not of orderly advance to be turning backward in order to see how to go forward.

That was the error men made. "He is our Captain," said they, "and He goes before us and we follow Him through death and Resurrection into His Heavens beyond." But for a sight of this Captain going before them they turned round and looked to their rear, which is not, I say, conducive to orderly advance, nor agreeable with reason.

So we began to take hold of the bolder sort and help them on. Jesus had pointed onward to the doing of greater works than He had done, and to His Presence which should lead men into the truth, not drive them from behind. So some men there were who, heeding this and understanding, made bold to move forward confident in this leading. They suffered of their fellow-men, but in the next generation, or next after that, the seed they had sown sprang up and bore its harvest.

So you will understand, my son, that the mistake men made was to hamper a living moving Life with a Book. They regarded that Book not as what it was and is, wonderful, beautiful and mostly true, but as both infallible and also complete. But the Life of Christ has been continued in the world and is continued to-day. The few words and acts of Him in the Book of the four evangelists are not even as the source from which the river of Christendom flows. They are merely a few ripples on its broader tide to show what way it rides to the sea.

Men are beginning to see this now and to understand that if He spoke by His angels to good men of old, so does He speak to them to-day.

ANSEL +

the devotions of those who create them is to dilute those devotions until their bulk is much reduced. This worship does reach Him, yet but there is a fear blended with it which weakens it. It were, therefore, well if these devout ones could cast aside that fear out of their love and could love Him as truly as to be assured that He would not be displeased by them if they would think about Him bravely, albeit with humility, and if they should, in some small details, chance to err. This do we ourselves, yet we do not fear Him for we know we are not yet competent to understand Him whole and that, so it be with humility and with good intent, we may send out the truth as it is in Him without disaster or reprimand.

My son, do you this also: let me assure that, as He is of lower majesty than Christendom has ever dreamed of, so is He also far beyond all your dreamings in the perfection of His love.

ANSEL +

\* The above extracts are from the "Vale Owen Script," 1920, and will be found in Vol. II of "The Life Beyond the Veil," "The Revelations of Heaven," to be published by Thornton Butterworth, Ltd., 25, Bedford Street, London, W.C., early in September.

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## THE PASSING OF MARY BURNETT.

WONDERFUL PURPLE LIGHT PRECEDES TRANSITION.

On December 11th, 1920, there appeared in *LIGHT* an account of the obtaining of an especially clear and well recognised spirit photograph of Mr. Frank Burnett, who died in 1913. This photograph was taken under very good test conditions, and is very evidential.

A little more than a fortnight ago—on July 29th, 1921—Mary Burnett, the widow of the above-named Frank Burnett, and mother of my wife, died after a brief illness. During the night of July 28th-29th, my wife, my daughter Marjorie, and a certain Mrs. Proud, who was helping to nurse Mrs. Burnett, were all sitting up with her, and watching by the bedside. Mrs. Burnett was unconscious. The time was past midnight, and the room was brightly illuminated by a good lamp. Suddenly, my daughter Marjorie saw a small cloud of grey smoke, which she describes as something like the smoke from a cigarette, hovering over the form of Mrs. Burnett as she lay in bed. At first, it appeared to be about three or four inches in diameter, and it floated in the air some four inches above the bed-clothes, and directly over the abdomen of the unconscious woman. Amazed at the sight, my daughter hastily directed the attention of my wife and Mrs. Proud to this strange phenomenon, and all three standing round the bed and close to it, distinctly saw the cloud of smoke, and observed it carefully. It gradually increased in size until it became "as large as a dinner-plate." (I use their exact words.) Then, to their increasing amazement, the upper part of the smoke-cloud turned to a rich purple light—they describe it as "Kings' purple"—and this

## DISC OF PURPLE LIGHT

continued to hover steadily in the air at a height of a few inches above the recumbent form. Then, to their further amazement, a beautiful halo began to form around the head of Mrs. Burnett. It was at first pale in colour, but gradually deepened to a rich purple, which stood out in conspicuous contrast to the white pillow. It stood off from the head about three inches, and was about four inches broad, the colour becoming deeper on the outside edge, while the inside of the halo was fainter and more transparent. The outer edge was irregular or serrated as if divided into a number of lights or flames.

As soon as this wonderful thing had well established itself, the deep purple light began to surround each eye of the unconscious person and outlined the nose, and finally surrounded the mouth. During all this time the big disc of purple light hovered over the abdomen, and this disc, together with the wonderful

## HALO ROUND THE HEAD,

and the lights on the face continued to be visible to them all for nearly twenty minutes, during which time the three witnesses standing close by round the bed, continued to observe these extraordinary manifestations with the closest attention. My wife found that, on shutting her eyes, the halo, the body-cloud, and the face lights ceased to be visible, and so were external to her eye; this, together with the fact that there were two other observers, showing conclusively that the phenomenon was *objective*. The beautiful purple light over the abdomen had just become fully developed when the clock chimed 12.30 a.m. It may be worth noting as a point of interest, that Frank Burnett died eight years ago just as the clock chimed 12.30 a.m. My wife at first thought they were witnessing a manifestation of the aura, but as the body cloud developed and hovered, she surmised that it might be

## THE SPIRITUAL BODY.

being released from the mortal one, and hovering over the prostrate form. The transition did not take place until five p.m.—sixteen and a half hours afterwards—during the whole time of which Mrs. Burnett lay unconscious, and only spoke once, calling my wife's name shortly before passing.

I have the written account and signed statements of the witnesses, who are all positive as to what they saw, and the manifestation is one of extraordinary interest, and unlike anything of which I have previously heard.

(Signed) CHARLES L. TWEEDALE.

Weston Vicarage,

Otley, Yorks.

15th July, 1921.

## HOW I BECAME CONVINCED OF THE TRUTH OF SPIRIT COMMUNICATION.

BY AN OLD SOLDIER.

During the great war I was stationed with the Reserve Cavalry at Tidworth, and attended, generally with a chum, the Garrison Church. Coming from Church one Sunday evening with a Sergeant-Major of the Northumberland Hussars, our conversation turned on Spiritualism. He told me he had regular talks with his father, who had passed over some years before. I ridiculed the idea, but added that I should be glad if he could give me a demonstration, and some proof of his statements. We accordingly obtained a small wooden table, and placed our hands on it. The table soon began to rock, and he got what he said were messages from his father and others. Being still sceptical, I determined to try for myself, so got together four or five others to sit with me. My surprise was great when I obtained messages from my father, mother, and sister, also from my own son who had passed away while a baby in India. I still remained doubtful, but nevertheless continued the sittings, hoping to prove the truth of spirit communion without any doubt whatever.

One evening a spirit came, giving the name of M— R— (or "Dot"). I had been painting a picture at the time. She told me she was interested in my work, as she was an artist, and had lived in Dulwich, giving me the address. She also said she had lived in Dorchester, and gave me the name and address of her sweetheart when on earth, and many other details of her earth life, and also of the spirit world. I asked her if I could do anything for her—to let some friend know that she was still living, and so give a message of hope. She replied that it would be useless, as they would not believe. Eventually, she asked me to write to a lady in London, a Miss D. B. (giving the full address), and to tell her she freely forgave her. I did so, and after some time got an answer to my letter saying the lady in question did not know Miss R— personally, and wanted no further correspondence on the subject, but this proved, I think, that the communicating spirit was a real person, for none of us had ever heard or known of this person, or of her address.

Again, during dinner one Sunday in the Sergeants' Mess, a remark was made to me by a sergeant-instructor of gymnastics regarding an article in a Sunday paper by Sir Arthur Conan Doyle. I said it was true, and four of the staff instructors thereupon inquired whether I could give them a demonstration. I told them no, but if they would come and sit at a table in my quarters, we might get some results. They came, and I sat at a table some distance away while I told them how to place their hands, and wait. They took it as a joke, but in about ten minutes the table began to rock and move. It went on to tilt out answers to my questions, and then the joking stopped.

I told the others that a spirit was present, and asked it to give its name; it rapped out a name which I read when it had finished, and Sergt.-Major J— identified the name as a chum of his killed while in the trenches with him in Flanders. I told J— to ask a mental question to prove the spirit. The answer came in a poem of three verses. J— covered his face and sobbed out, "He is my chum. No other could give that poem." It appears it was a set of verses they used to exchange together when in the trenches.

The big, hefty sergeant instructors were convinced, and there remained no doubt in my own mind after these two proofs of the truth of spirit communication.

[Our contributor gives us the names and addresses, which are necessarily omitted in the above communication.—Ed.]

## HEAVEN HERE.

BUT INVISIBLE TO BLIND EYES.

"What a beautiful place the earth is! Why, it's just about as beautiful as these higher spheres, only it probably doesn't appear so to many people there, on account of their lack of wisdom. Wouldn't it make you tired, Dot, to see people so gross of vision that they do not recognise a scene in Paradise when it is before their very eyes?"

"And do you know that scenes never appeal the same to any two people? That is because no two people have identically the same spiritual growth. New scenes and new ways of looking at old scenes will appear to you, according as you gain spiritual insight. Insight means a looking within, and a beholding of the inward scenes, which in turn reflect the heavenly scenes."

"It's all in the way you look at it. Here's an easy experiment: Just look around you and ask a few of the people you meet every day what they have seen of Heaven at the close of that day. You will find that the majority have seen nothing of it—a minority may mention that they had one or two glimpses of it—but it will be only a few who will tell you that they have actually not only seen Heaven, but its very Maker, God!"

—"Thy Brother Shall Rise Again."

OBITUARY.—MRS. WALTER APPELYARD.—Our sincere sympathy goes out to that stalwart witness to the facts of Spiritualism, Mr. Walter Appleyard, ex-Mayor of Sheffield, at the loss of the earthly presence of his wife. Mrs. Appleyard passed to the higher life on the 18th inst., in her 85th year, and her remains were cremated at the City-road Cemetery, Sheffield, on the 22nd, the service being conducted by Mr. Percy Street, of Reading. The notice of the transition sent us by Mr. Appleyard is accompanied by a poem embodying his wife's last request that her friends should display no signs of grief but rather rejoice with her that Death, the Divine Messenger, had brought happy release to her spirit.



## DO ANIMALS SURVIVE? CONTRIBUTORS' VIEWS.

This question continues to excite the keenest interest. We give below the views of several contributors:—

From Mr. R. H. SAUNDERS we receive the following:—

The answer to Mr. Wood's two columns in *LIGHT* of August 13th is a very simple one, and it comes from those who know best—the spirits themselves. It was in reply to a question I put on this very subject, and it requires neither fine nor "charming" writing to state it. Here it is:—

*"Nothing is born in the spheres. The animal kingdom is tenanted by the spirits of that which at one time lived on Earth. Why, every blade of grass has its spirit, every bird that sings or swims! Life itself is spirit."*

This is not my *ipse dixit*, but on the authority of a spirit who has never yet misled us, and who has given us, time after time, wonderful proofs of his knowledge. How can this be reconciled with Mr. Wood's statement: "There they are created instantaneously in the plastic and responsive substances by the energising spirit, etc."? I accept the answer given above.

### IN PREFERENCE TO SPECULATIONS,

however ingenious. Why wait for the "consistent philosophy" asked for, when we get this plain statement? Mr. Wood does not dispute the phenomena at séances, only their interpretation. At the Direct Voice séances we get our relatives and friends speaking to us face to face. What other interpretation can be imagined (granting the phenomena, as he does) except the plain one—that they are there? It is not that I have misunderstood Mr. Wood—I can't understand at all. I submitted instances of animals being seen and heard, and of spirits telling us that they did exist in the animal kingdom, and were the spirits of our once pets here. This is not "multiplying causes to explain a simple phenomenon"—whatever that may mean—but

### A STATEMENT OF FACT.

Of course, Mr. Wood is not obliged to believe it, although the information comes from a spirit who has proved a "good" spirit, and is confirmed by many recently passed over. He may prefer to accept, literally, all Swedenborg wrote. I have read much of this mystic's writings—to read all he wrote would take a year—and I certainly cannot follow his curious dreams and strange communings. He was a great psychic on Earth, and is now a high spirit in the spheres, and Spiritualists revere him. We have even been told at our circle that he would "come down" and explain certain matters, and it would have the greatest weight with us. But when in life, there was that unsatisfactory mixture of Truth and the psychic's own mentality which we get at times with trance mediums.

The spheres are spacious enough to contain all that ever existed on Earth, however great that period may be, and it is one of many delightful anticipations that when we ourselves enter them, we may be able to study (assuming the interest and ability) the development of evolution from the earliest period.

Miss E. M. HOLT finds Mr. Wood's point of view regarding the whole vast scheme of things (as revealed in his second "very able and suggestive article") so fundamentally different from her own "that any discussion of detail is likely to suggest the typical Ollendorffian dialogue." However, she sends the following reply:—

Mr. Wood objects—quite rightly—to my use of the word "individuality." I accept the criticism whole-heartedly and without demur. My meaning would have been far better expressed by the word "personality," and I will amend my statement thus: "Even a glimmering of consciousness must imply some kind of rudimentary personality, and it is certainly legitimate to doubt whether personality can ever be extinguished." Mr. Wood appears to concede the persistence of personality; but I suppose he would not allow that any animal possesses it, although the characters of individual animals are as well-marked as those of human beings—and as various. In any case, consciousness would appear to be the important factor. Is there no hint here of a principle on which one can at least base a hope for animal survival?

Next, Mr. Wood appears to suspect me of "unadulterated Pantheism." So be it; one need not be afraid of the word if truth lies behind it. Far be it from me to dogmatise or to deny the Transcendence of God; but there are many persons—of whom I am one—who find it easier to realise Him as the One Existence, in Whom and of Whom are all things, than to picture Him as a Being in any sense apart from His Creation. However, if we do truly believe in a Personal God, let us at least not dishonour Him by supposing that, although He is the Cause and Controller of all

things, He is unable or unwilling to compensate His lower creatures in another life for the

### UNDESERVED AND OFTEN UNRELIEVED TORMENTS

which so many of them have to endure in this one. This brings me to another point. Mr. Wood may be right when he says that animals cannot know God—what, after all, do we ourselves really know about Him?—and it would naturally be absurd to credit the brute creation with abstract or philosophical ideas. But, since the fact—that it is a fact—that they are "incapable of God" is no obstacle to their existence here, why should it debar them from continued life on another plane, where, presumably, they may fulfil some useful function of which we are at present unaware? Again, what possible proof have we that animals cannot in any sense know God? That they have

### SOME FACULTY OF WORSHIP

is patent enough to anyone who has won the affection of a dog. Is it too much to say that they worship what they know of God in the human beings they so faithfully adore and serve?

The fact that some of the animal existences on the next plane may be the creations of thought and affection does not, to my mind, preclude the possibility of other animal existences on that plane. The actuality of such existences must indisputably be a question of evidence. Mediumship is as yet only partially understood; and much as we may respect and admire those Seers who would seem to have penetrated most deeply into the mysteries of other worlds, it is not safe to regard any one of them as infallible. Even when two corroborate each other, it is wiser to reserve judgment, particularly if there is the slightest reason for surmising that the sub-conscious mind of one may have been even slightly coloured by the teachings of the other.

To revert to the question of will and understanding, it is no doubt commonly true, as Mr. Wood says, that "with an animal, to desire is to act." But precisely the same thing is true of ourselves. A human being may, by his so-called "will," restrain some of his lower impulses; but he does so simply because his higher desires are stronger than his baser ones; and a dog does the same thing when he courts pain and danger to save the life of a beloved friend. For all of us, man and beast alike, our desires are the measure of our wills.

But—to pass to wider issues—it is not by any means necessary for believers in animal survival to assume, as many do, that the spirit or ego manifesting here and now as a dog, or a cat, or a horse must inevitably go on existing as a dog, or a cat, or a horse to all eternity. That it may do so for some time to come seems possible, even probable; but, granted the truth of the reincarnation theory, that ego will in time evolve and develop, as, perhaps, we have all evolved and developed, and will stand—it may be ages hence—at the very point which we have now so gradually and so laboriously attained. If we accept this hypothesis, most of our difficulties disappear; our craving for equity is appeased; and our affection for our humbler brethren is amply justified, for we can then regard them hopefully as

### FELLOW-SPIRITS WORKING UPWARD,

each in his own way and place, towards fuller growth and self-realisation and development.

In such a scheme of things we shall find suffering, indeed, but not injustice or cruelty, for all will reap as they sow, if not in this life, then in another, and suffering appears to be a condition of progress. And if this be true, can we doubt that the ultimate crown and climax of all lives will transcend anything that we at this stage of our journey can even dimly apprehend?

Miss S. RUTH CANTON writes:—

Being a great lover of animals I am naturally much interested in the discussion upon this subject.

As did a greater than I, I believe in the survival of—some.

I cannot believe that Luther thought that all creatures endowed by the Creator with life must necessarily, by the partaking of His Nature, never cease to be. We should remember the homely proverb that "What is sauce for the goose is sauce for the gander." If this law obtained, every living creature, from the pre-historic Diplodocus, down to the most up-to-date flea, must now over-run the courts of heaven.

I have tried, in my unlearned way, to tackle the difficulty of "where to draw the line," and this is the conclusion to which I have come:—

### SOME, NOT ALL, SURVIVE.

Many of the weird, quaint, hideous or repulsive or harm-



ful creations may be looked upon—and I say it with utmost reverence—almost as experiments of the Creator; I had almost even said, His jests in life-endowment. He did not endow them, besides life, with any further intelligence than was necessary for their own protection, or with more "love" or parental instinct than was requisite for the safety of their young—for which, indeed, they soon cared no more than if they had never been.

What would these lose by annihilation?

But how is it, say, with a highly sensitive, loving, intelligent Scotch collie, the outcome of highly sensitive, loving, intelligent fore-runners?

Has God endowed that creature with nothing worth keeping?

Mr. Wood, on page 523, quotes John Wesley as saying that animals are not "creatures capable of God." I even dare to challenge that assertion, in the case of the "some" whose cause I am pleading.

In that a loving, intelligent dog adores and understands his master who is his god, and who himself is of God, I hold that

He is JUST "CAPABLE OF GOD."

Is a dog of this kind, is the wonderful dog of Mannheim, are the Elberfeldt horses no higher in the scale of being than those of their progenitors who "entered the Ark"?

Even admitting that the progression comes from outside themselves, and not from within, as with man, it is progression. Was there not a time when the animal man only progressed through the pressure of outward circumstances? Is it not possible that his new-born sense of right and wrong was his first big push upwards? Who will dare to say that a highly developed dog has no such sense? and who will venture a prophecy as to what amount of development this may eventually lead?

At least, do not let us grudge him the chance of being reunited to a beloved master in the Beyond.

There is a lovely story told in the "Iliad of India" of the King Yudhishtira, who would not enter the Heaven he had at last reached without his faithful hound, who had shared the trials of the journey.

" . . . This hound hath ate with me,  
Followed me, loved me; must I leave him now?"  
"Monarch," spake Indra, "thou art now as we,  
Deathless, divine.

And all the joys of heaven are thine for aye;  
What hath a beast with these? Leave here thy hound."  
Still he replied . . . "not for Swarga's bliss  
Quit I, Mahendra, this poor clinging dog—  
So without any hope, or friend save me,  
So agonised to die, unless I help  
Who among men was called steadfast and just.

There be four sins, O Sakra, grievous sins:

The first . . .  
These four I deem but equal to one sin.  
If one in coming forth from woe to weal  
Abandon any meanest comrade then."

If even man can conceive this feeling about his "Little Brother" shall the God who created them both fail to understand and satisfy its longings?

To MRS. I. TOYE WARNER-STAPLES, F.R.A.S., the question stirs an old memory:—

I fear my contribution to this subject would not pass the S.P.R. tests, yet so far as it goes it is perfectly genuine and reliable, whatever the explanation may be. My childhood was passed in the West of Ireland, and at the age of from four to six, I lived in a large old house on the banks of the Shannon. Being English, my people did not mind the reports of the villagers that our house was "unholy" and haunted! It was there I had my first experience of what may be called the "ghost" of an animal. In broad daylight in the summer evenings, sometimes on several following days, at other times after a lapse of months, I used to be terrified by the distinct apparition of

#### A WHITE POMERANIAN DOG

at my bedside. It would stand with its long tongue hanging out of its mouth as if panting. It would look at me quite as if it really saw me, and then would prepare to spring on my bed. By this time I was usually terrified, because I realised that it was not an ordinary dog (I was particularly fond of all animals, and never afraid of them). Sometimes I could see objects in the room through its white body as it stood between me and the window. Then I used to call mother, screaming out to her to "Take it away! Take it away!" As she entered the room it would run behind her and out of the door, and I would have to be taken downstairs and petted until calm again.

Now the curious part of it is that no one else saw this dog, but at least four other people felt it. In the broad light of early morning two members of my family (ladies), and one lady and gentleman who had lived in this house years before felt something of about the weight of a small dog jump on to the foot of the bed, and

#### PASS SLOWLY OVER THEM

till it reached their shoulders and dropped off on the other side. On each occasion the person would feel too upset to

move, but immediately afterwards jumped out of bed and examined the room, where, of course, nothing could be found. Only certain people seem to have felt it, and I was the only one who actually saw the animal. I withhold the address of the house, but will give it to Mr. Horace Leaf if this account is of any use to him.

During the late war a favourite dog of mine died, and was later

#### SEEN BY A DOCTOR

who was clairvoyant, and who had previously known the animal. The same gentleman also saw a black cat which died just before, and which was a particularly intelligent and affectionate animal.

My aunt declared that she saw a white dog just before her death.

A cousin in the Australian Forces told me that one night in Australia, as he and his mother were driving home, they both saw a white horse cross the road, and disappear into the opposite hedge. Their own horse shied badly, and pulled up, so also must have seen something. There was no gap or opening where any normal animal could have escaped them.

#### NOTES FROM FRANCE.

M. Camille Flammarion has brought out two volumes of his new work, "La Mort et son Mystère," and a third, "Après la Mort," is in preparation. An interesting interview with him appears in the "Revue Spirite" (July) in which he affirms the survival, not only of the "fluidic force" in man, but in animals, and says that it is not infrequent for them to show themselves at death.

The same journal quotes two incidents from Dr. Powell's articles in the "National News" to illustrate the discovery by two people in themselves of unknown mediumistic powers. One is that of the photographer who found himself getting unexpected "extras" on his plates, the other that of the lady visitor who saw through the glass door of the hall the figure of the eldest son, recently passed over.

Another interesting article in the "Revue," by M. Bozzano, relates how he took part in a séance, the facts of which have hitherto been suppressed on account of the person chiefly concerned being still alive. As this is no longer the case, it is now published, but only the initial X used. Its value lies in the actual evidence of identity supplied, but the circumstances were certainly most uncommonly dramatic. At the beginning of this particular sitting the medium's usual "control," Luigi, failed to appear, but the medium showed signs of terror and was apparently being attacked and pursued by an invisible foe. The helpless sitters called unitedly for Luigi, who managed to gain control of his medium just long enough to explain breathlessly that he could not cope with the enemy, and in the midst of an exhortation to close the séance at once he was cut short by being violently dispossessed. The invading spirit was one of a furiously vindictive nature, who acted like a wild beast desirous of seizing its prey, and this prey was one of the sitters, the Mr. X. referred to. The spirit, happily, was not in too great a hurry to omit the reproach in which he declared that he had been a soldier in the R.N., and had met with his death in Oporto at the hands of Mr. X. "At last I have found thee, coward! Now I will revenge myself and strangle thee." With the words he leaped upon X., and so nearly made good the threat that the victim's eyes and tongue were protruding before the other sitters, going in a body to the rescue, were able to get him outside the room. Even then a fearful scrimmage continued with the baffled spirit, until they happily remembered the remedy and once more earnestly called for Luigi. At the word the medium collapsed suddenly on to the ground. Being picked up and put on a couch, Luigi came, and in a weak voice informed them that the whole thing had been permitted by God as a warning to them, and that it would be advisable to have no more sittings for a time, to disinfect the cabinet and room with plenty of fresh air, sunshine, and incense, and to purify their minds at the same time.

But there was other work to do, for the patient investigator, as well. The Professor, with the assistance of Dr. Venzano, who will be remembered in connection with Eusapia's sittings, ascertained that the sitter had actually been guilty, many years before, of the murder, in hot blood, of the avenging spirit. He had been the latter's superior officer at the time, had been court martialled, and dismissed the Army; and subsequently went into commerce, never dreaming that the long-forgotten crime of his youth would in this unexpected and tragic way be brought home to him.

The lesson may have its weight for others than psychic researchers.

F. E. L.

It is always well to remember, in aspiring to individual development to the high place of communication between the two worlds of attraction, that growth must be slow, else it is not truly growth. God gives the flowers of the field, the trees of the forest and his earthly children all the time they need in which to grow.—"The Two Worlds of Attraction."



# VALE OWEN AND SWEDENBORG.

## SOME COMPARISONS.

By ARTHUR J. WOOD.

### FOURTH ARTICLE.

#### HEAVENLY CONCERTS.

That there is music in the Realms of Light no one doubts for a moment; but that the traditional harp, sweet as this instrument is in the hands of a skilful player, could express the whole range of heavenly harmonies, is not to be believed for a moment. On the contrary, we have the assurance both of the Vale Owen script and Swedenborg, not to mention other reliable sources, that there are many varieties of instruments used there.

Of music of various kinds we read much that charms in the script, some of it of a novel and unexpected character, but wholly delightful. In one of the very earliest messages published in the "Weekly Dispatch," a description is given of a concert held on the towers of a certain college of music built around a large lake. Possibly it may offend the susceptibilities of many good people to be told there are such things as *concerts* in Heaven—the word has such a terribly mundane sound!—and not always agreeable associations. Nevertheless, the actual word is used, not only by the Vale Owen communicators, but also by the Swedish seer, to describe what actually takes place there.

With regard to this "concert of the towers" above mentioned, we can only quote a brief portion of the account, but we shall see that it agrees in all essentials with something similar that Swedenborg describes:—

"The lake [mentioned above] is of vast extent, and the buildings are at some little distance from it on all sides. But at certain times, as previously arranged, the workers of some of these colleges, and now and again of all of them, send certain of their company to the tower top, and when all are assembled, then a concert, literally true to its name, is held. . . . On one tower will be instrumentalists of one class, on another those of another class; and on a third, vocalists, and on another, another class of vocalists; for there are many classes, not only four as usually with you, but many toned voices."

In the following passage, which I quote by way of comparison from Swedenborg, he is describing certain incidents related to a small company of good spirits, who had been introduced for a special purpose by an angel, into one of the angelic societies, in order that they might experience something of the nature of heavenly joy and happiness, and in what it consists. His account covers many pages, but I can only quote that portion relative to our subject, and because it agrees in essentials with what we have just read from the Vale Owen script. The company of spirits referred to are introduced by the angel to a number of the citizens, who are requested by him to explain to the visitors in what their enjoyments and relaxations consist. They are informed, amongst other things, that:—

"There are here days of festivity appointed by the Prince for relaxation. On such days we have concerts of music in the public places, where, at such times, are raised orchestras, surrounded with balusters formed of vines wreathed together, from which hang bunches of ripe grapes. Within these balusters in three rows, one above another, sit the musicians with their wind and stringed instruments of various tones, both high and low, loud and soft; and near them are singers of both sexes who entertain the citizens with the sweetest music and singing, both in concert and in solo, varied at times as to the particular kind."

It is obvious from the above extracts that Heaven is by no means the dull place that many people imagine it to be. On the contrary, it is not only a place of strenuous and loving work, but also a place of corresponding joy and happiness through that work. Everyone's capacity for usefulness is exercised to the full, and he enjoys himself in a like degree; but their pleasures are pure ones, and their delights as whole-hearted and as innocent as those of children, for "nothing unclean can enter therein."

That Heaven is a place of usefulness as well as of delight, is thus referred to by the seer:—

"According to uses and their love of them, the inhabitants of Heaven enjoy all their delight and blessedness, and heavenly joy is derived from no other source. He who believes that this joy is conferred in a state of idleness is much deceived; for no idle person is tolerated even in hell, its inhabitants being in places of work under

a governor, who sets his prisoners the different kinds of work they are to perform every day."

One has only to recall the incidents related in the Vale Owen script, of the mines in the realms of darkness, to realise the truth of the remarks in the last half of the above quotation.

#### ANGELIC INTERCOMMUNICATION.

On the earth plane of existence when we wish to communicate with one of our friends at a distance, we may adopt one of several methods in vogue to-day. We may send a messenger, post a letter, dispatch a telegram, or, if our financial forces are strong enough, set wireless to work to convey our messages. We can even send pictures through space by means of electricity if we so desire. All these things forcibly remind us that this is a world of effects only, causes originating solely in the other—a fact which is frequently emphasised both by Swedenborg and the Vale Owen communicators; for all the above methods are, we may safely assert from what has been revealed, but the corresponding *natural forms* of the spiritual methods in use by our friends on the Other Side.

Turning to the script we find therein a description given of some of the means employed for communications between spirit and spirit, from which I extract the following:—

"We speak each to other here in more ways than one. We speak by word of mouth in the lower spheres. That is how I tell you of it in its outward seeming. In any wise these words are vibrations, as are yours, and so the word will serve. Then we speak by picture flashes. A mental picture is flashed by one brain to another, near or distant. It may be seen at times, this flashing, like a sword of light darting from the lips and eyes into the atmosphere around, where it loses visibility. When it reaches its destination, the picture is set up before the mind of the recipient, and, according to the character of the message, it is invisible to a near companion, or he is sensible of its arrival by a luminescence ambient about the person of him to whom the message is sent."

In one of the earlier portions of the script dealing with the home of "Prince Castrel," and referred to previously, we read that from the gardens on the roof

"Messages and messengers were sighted, and also there were appliances by which correspondence could be carried on with distant regions by a kind of what you would perhaps call wireless telegraphy; but it was really different from that, inasmuch as the messages arrived in visible form mostly, and not in words."

This visible form of angelic speech or communication, of which it is difficult for us to form any clear idea, is also alluded to by Swedenborg in two or three different works. For instance we read in one place:—

"All the particulars of the thought, and thence all the particulars of the speech of angels, when they are presented visibly, appear like a thin wave, or circumfluent atmosphere, in which things innumerable derived from angelic wisdom, enter the thoughts, and move the affections of others."

Again:—

"There is also a kind of speech in which heavenly representations are mixed with ideas, and ideas themselves become visible."

The reference in the Vale Owen script to speaking by picture flashes was no doubt something of the same kind which the seer experienced himself when he wrote, in another place:—

"Once some spirits conversed with me by mere visual representatives, such as flames of various colours, luminous appearances, clouds ascending and descending; different kinds of small houses and stages; articles of furniture; persons differently clothed, and several other things, which were all significative and from which alone their meaning might be collected."

Again he says:—

"The speech of angels sometimes appears in the world of spirits as a vibration of light, or resplendent flame, and this with a variation according to the state of their affections."

Before we quit this interesting subject it may be of use to state that Swedenborg says that when a man enters the



other life, he is able to converse with all other spirits of whatever country or tongue they may be. I do not think this is explicitly stated in the script, but it may be inferred from certain circumstances related therein, especially in that attractive and suggestive story of the arrival of some old Persians in the sphere of one who communicates the incident to Mr. Vale Owen. The conversation which passed between the Persians and those belonging to this sphere show that there was no language difficulty to overcome. As this particular problem of language has no doubt perplexed many, let us see what Swedenborg has to say on the subject, and so bring this article to a close:—

"Among the wonderful things that exist in the other life this is one, that the speech of spirits with man is in his mother tongue, which they speak as readily as if they had been born in the same country, and had been taught the same language from infancy; and this, whether they had been Europeans, or Asiatics, or natives of any other part of the globe. Infants, also, who departed this life before they learned any language, speak in like manner. The reason is, the language which is familiar to spirits is not a language of words, but of ideas of thought, which is the universal essence of all language; and when spirits are with man, the ideas of their thoughts are conveyed into the words which are stored in the man's memory, and this so correspondingly and aptly, that the spirits know no other than that the very words are their own, and that they are speaking in their own language, when yet they are speaking in the language of the man. All souls are gifted with this faculty, that immediately on their entrance into the other life they can understand the speech of all that dwell on the face of the earth, because they perceive whatever the man thinks. Hence it is they are able to speak and converse with all, of whatever country or tongue they be."

### OPTICAL WAVES.

DR. FOURNIER D'ALBE ON MR. TAYLOR'S EXPERIMENTS.

Dr. E. E. Fournier D'Albe writes:—

The effect described by Mr. J. Taylor in *LIGHT* of August 20th (p. 544) is capable of a simple explanation. He says the fatigue image or after-image of an electric lamp, seen against a dark wall, decreases as one approaches the wall and vice versa. This decrease is only apparent, and is due, not to an error of observation, but to an error of judgment. The angular diameter of the image remains the same, as Mr. Taylor can easily prove by holding his hand or two fingers at a certain distance from his eye and just covering the image. It will remain covered, whatever the distance of the wall, thus showing that the angular size is always the same. What happens is that in this kind of observation we instinctively consider the image as attached to the wall. On receding from the wall, we notice that the apparent or angular size of the image remains the same, and we therefore instinctively judge that its real size has increased. This observation does not, therefore, call for a reconsideration of our theories of vision. It is a phenomenon of the same class as the apparent increase of the sun or moon on the horizon, which is also an error of judgment and not an error of observation. There is no increase of angular size, and a coin held at a certain distance will cover the celestial body in any position in the sky.

MISS CORDELIA GRYLLS, the well-known speaker, who has now returned to England after her world-tour, asks us to announce that she is now available for lectures (for expenses only). Letters to her should be addressed to this office.

UNPUNCTUALITY.—"A Well-wisher" sends us a needed protest against the unpunctuality of certain speakers at Society meetings. They are sometimes as much as half an hour late and, as our correspondent points out, this sadly disturbs the conditions by provoking impatience on the part of the audience.

RETURN OF THE REV. WALTER WYNN.—The Rev. Walter Wynn arrived in Chesham on Wednesday, 17th inst., and was received by upwards of a thousand children, who cheered him with enthusiasm. Mr. Wynn was evidently much touched with the reception, and the children were equally moved when he announced that the friends in South Africa had subscribed £351 19s. 11d. to make them happy. On the following evening a public reception was held. Dr. Powell wrote: "Please let me join with the rest in welcoming Mr. Wynn's return, even though I am not there in the body to do my physical part." Mr. Engholm wrote: "It is with deep regret that I have to tell you that it will be impossible for me to be at Chesham to welcome back my good friend Walter Wynn. Had there been the remotest chance to cancel an engagement on that date, I would have done this to enable me to be present." Mr. Ernest Meads gave a stirring speech of welcome, and on Mr. Wynn rising to reply the audience gave the reverend gentleman an ovation. Mr. Wynn said that he felt deeply grateful to them all, and proposed to give a lecture later, on what he thought, heard and saw in South Africa. The people there had been extremely kind to him.

### RAYS AND REFLECTIONS.

In the "Daily Express" of the 17th inst. Mr. J. D. Beresford, the well-known novelist, has an article entitled, "Is Humanity on the Verge of a Miracle?" in the course of which he refers to Miss Kathleen Goligher and Marthe Beraud, as exemplifying some of the new discoveries in relation to matter and force. He points out that his inference from these and other facts is that Humanity is extending its range of consciousness. Mr. Beresford would receive fresh confirmation of this conclusion if he knew all that is now going on in connection with psychic experimentation.

The "Daily Mail" recently printed an article on "Machines with Souls," in the course of which the writer asks whether it is an impossible or absurd suggestion that in the construction of a complicated piece of machinery there should be built into it some part of the designer's or worker's personality. Reference is then made to the big "Benz" car which originally belonged to Prince Henry of Prussia and which seemed to have a homicidal bent. It had four owners and in each case it killed a man.

Allusion is next made to the notorious shunting engine known as "The Assassin," running on the Pennsylvania Railway. The story of this engine is pretty well known. Its "temperament" was distinctly murderous. It killed three men, and a dozen others had the narrowest escapes from its malevolence. Its driver declared that the engine would quicken its pace of its own accord if there was a chance of killing a man on the rails in front of it! While I admit the existence of mysterious relationships between the soul of man and inanimate objects, I think there must be a touch of fancy here. If I heard of a machine showing human traits, I should not look into the machine to discover the source of them, but rather for some human being whose intelligence was influencing the movements.

Nevertheless, there is a whole continent of occult powers and forces yet to be discovered, much of which will be doubtless approached through the avenue of psychometry.

Several of the newspapers have published an account of spirit messages sent to Earl Haig during the war, and purporting to come from Lord Kitchener. Briefly put, the story is that the messages were written by the wife of an Army officer, that a Brigadier-General brought them to Lord Haig's attention, that Lord Haig read them, found them quite useless, and eventually came to the conclusion that they were nonsense. I have turned this story round and round in my mind, but entirely failed to see the precise point of it. That wives of Army officers may practice automatic writing is common knowledge; that Brigadier-Generals are interested in psychic matters is also pretty well known; that Lord Haig should consider a matter brought to his attention in the way stated is not exactly miraculous, and that he should find the message useless or nonsensical is not in the least remarkable, especially to those who know in what vast masses of worthless matter real and genuine spirit communications are embedded. Reading the account once again, I am reminded of Mark Twain's story of the news item which was so unintelligible that, as he solemnly records, even the editor himself could not understand it!

The story given in another column of the German clairvoyant who, having successfully assisted the police in detecting the perpetrator of a murder, was afterwards arrested as a fortune-teller reminds me of the story of the martinet captain who, when a sailor jumped into the sea and rescued another seaman who had fallen overboard put the rescuer under arrest for leaving the ship without orders!

The exaggerated scepticism of some critics who claim to work under the aegis of Psychical Research reminds me of the observation of Dickens that some men are so anxious to be on the safe side that they go through life in a kind of armour of doubt and suspicion which protects them from at least as much of good as of evil. And I recall the lines of the Scottish poet, Leighton: "Better to be deceived than have the heart contracted by suspicion."

Wednesday, the 24th inst., is the twentieth anniversary of the death of Margaret Fairless Barber, whose book, "The Roadmender," written under the pen-name of Michael Fairless, has won for her the love and admiration of many thousands of those who can truly appreciate spiritual beauty in literature. Its exquisite phrasing, its idyllic setting, and the rare vision which sees the inner meaning of life through all the shows of sense—these things make the little book a wonder and delight. In days when some of our pessimists are inclined to think meanly of humanity, it is worth recording the fact that the sales of the book have in the twenty years since Margaret Fairless Barber passed through the White Gate amounted to over a quarter of a million.

D. G.



## LIGHT,

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## THE ENLARGING WORLD.

We always read with interest the observations of writers of clear mind and sober judgment, whether their conclusions are for or against the reality of the matters with which LIGHT is concerned, and so we turned with pleasure to a recent article in "The Nation" (with which is now incorporated "The Athenæum") on "The New Scientific Horizon."

The first few sentences were sufficient to show the admirable temper and spirit in which the writer of the article approached his theme. He begins by noting a leading characteristic of current scientific speculations, distinguishing them from the speculations of the Victorian age. It is "chiefly a sense of unlimited possibilities, a sense that the radically new and unexpected may be upon us . . . there are unknown paths leading to vague but—probably—splendid goals."

## A CONTRAST.

In Victorian times, as the writer points out, the main lines of everything were determined. The chief features of the Universe were, or appeared to be, known. There were matter and energy and the ether.

The universe of the Victorians was objective, indifferent, tracing a purposeless pattern in obedience to "iron" laws. It was a universe which held no great surprises.

The growth of the new spirit, standing in such vivid contrast to the old, is traced in a few graphic sentences. It is noted, too, that in the general consciousness under the spell of an enlarging vision of life, two kinds of credulity have grown up. Spiritualism, we are told, has its followers amongst persons unfamiliar with investigations in the subject, and also amongst those whose belief has been brought about by their very knowledge of the investigations. Likewise the disbelievers are said to form two exactly similar classes. A third form of credulity—the most common—is found amongst persons of mingled knowledge and ignorance, that is to say their knowledge is partial.

And then the writer in "The Nation" deals with a question which, curiously enough, we touched upon last week in our remarks on popular credulity concerning such subjects as radium and "wireless."

Thus knowledge, but incomplete knowledge, of such phenomena as wireless telegraphy or telephony, seems to predispose many people to believe "wonders" which have no real connection with those phenomena, but which are merely as inexplicable by partial knowledge.

Our own conclusion on this point as regards psychical phenomena, it will be remembered, was that our scientific critics who wished to write accurately on the subject should consult its trained and experienced students and not rely for their opinions on the superficial ideas of those who merely dabble in the matter and whose little knowledge is sometimes more misleading than pure ignorance. But that is merely by the way.

## THE INSTABILITY OF MATTER.

"The Nation" writer proceeds to delineate the radical changes in scientific thought, as well as in the popular mind, brought about by the Electron theory. We need not go into this phase of the matter. Our

readers have been made sufficiently familiar with it by the numerous articles in LIGHT from scientific contributors. The point is that "the gross, easy assumptions about matter had to be revised." There was, as the writer notes, a "scrutiny of assumptions which had appeared fundamental in Science." This was indeed the case. It led, as we have observed before, to some eminent scientists seriously considering whether Matter had any real existence or not. It was at least unstable, and had begun apparently to disintegrate under our eyes. As for the "iron laws" of the Victorians they appeared to dissolve into mere smoke-wreaths.

Lastly, as the essayist notes, came Einstein's generalised theory of relativity which led us seriously to consider the necessity of revising our ideas regarding Space and Time.

Physics has not merely been extended, it has become a radically new thing, and there are good reasons for supposing that it is going to change still more.

Everyone who has followed the discoveries set out in LIGHT in connection with ectoplasm and cognate matters will cordially endorse this view of the question. Physics is indeed on the verge of some surprising changes, and "the sense of unknown possibilities" to which "The Nation" refers is amply justified.

## NEW VISTAS.

We are living in an enlarging world, or perhaps we should rather say that the human consciousness—which is as much the subject of evolution as anything outside it—is expanding and thus gaining a wider and truer view of the Universe and its own relation to the Universal order. New and brighter vistas are opening before it. Perception of the fact in the general mind is mainly inarticulate, because it is dim and cloudy, lacking definite form. That it can rise to the surface and be worthily recorded is evident from such articles as that before us. In this matter we would rather be with the credulous than with the unbelieving—although we try to preserve the golden mean—for we hold with the doctrine of "great faith" rather than with "the spirit that denies," and as our facts are all the time coming in to confirm our beliefs—our own columns bear witness to it—we may well contemplate the future prepared not only for "great surprises," but for equally splendid ones.

## QUEEN SQUARE: HISTORICAL ASSOCIATIONS.

"The Lady" gives a sketch of Bloomsbury and its quaint purlieus, in the course of which Queen Square comes in for mention as being the place in which William Morris had his art workshops. Queen Square has, of course, several other titles to fame, and I hope in the future that one of its landmarks will be the house in which LIGHT and the L.S.A. carry on their work, although the accommodation is already showing itself too small for their expanding activities.

Some of our readers take an interest in the past history of our neighbourhood, and for the benefit of these we may note that John Ruskin was born in Hunter-street, Thackeray lived in Coram-street, and the whole locality is full of memories of Dickens. As for our Square, which was built in 1712, it holds the residences of several eighteenth century worthies, some of them courtiers of Queen Anne. Our own house is one of the original buildings, and is full of old memories of the days of patch and powder—"tea-cup times," as Tennyson calls them. By the way, some of the scenes of one of Mr. Jerome K. Jerome's novel, "Paul Kelver," are laid in a house in Queen Square.

I see that "The Lady" notes that the north-east corner of Bloomsbury is "a smouldering volcano, whence all sorts of strange exotic religions have burst forth," and it refers to Theosophy, and to Edward Irving, that strange mystic and visionary, the friend of Carlyle, and his Catholic Apostolic Church. We are glad of surroundings so mellowed with rich antiquity. It occurs to me to add that an old link with Spiritualism is found in the fact that the offices of the "Medium and Daybreak," a long defunct organ of Spiritualism, edited by that rugged and heroic Scot, James Burns, were situated in Southampton Row. The house was pulled down some years ago.

D. G.

THE test of whether you are educated is, can you do what you ought, when you ought, whether you want to do it or not?—HERBERT SPENCER.



## FROM THE LIGHTHOUSE WINDOW.

The "Daily Sketch" of the 13th inst., in its series, "Famous People as 'Matt' Sees Them," gives a caricature by the renowned "Matt" of Sir Oliver Lodge, adding, amongst other particulars, that Sir Oliver is our greatest imaginative scientist and the pioneer of wireless telegraphy.

Miss F. R. Scatterd kindly permits us to quote the following extract from a letter just received by her from Dr. Lindsay Johnson (Durban): "We are getting photos now by merely laying a packet of P.O.P. paper on a copper plate about a foot square, to which two wires are attached for each sitter, and after half an hour we feel a thrill go through our fingers, and the trick is done. All we have to do then is to open the packet, and presto! the prints are ready to fix in hypo. I will send you some as soon as they are reproduced."

At Blackpool a new psychic photographer seems to have been discovered by accident. He is a professional photographer and not a Spiritualist. According to the "Two Worlds" (August 19th) the first extra was obtained while executing an ordinary business commission. Subsequent sittings under test conditions gave further psychic results. The name of the photographer is withheld, because he has no intention of doing public work of this character.

Remarkable phenomena in the physical mediumship of Mr. John Coffey which have occurred in Sydney are recorded in the last issue to hand of the "Harbinger of Light." Among the manifestations were materialisations, apports, levitation and the direct voice.

Policewomen have been active this month in their campaign against fortune-telling. At Hove, on August 10th, a woman was fined 40/-, and on the same date at West Ham a woman living at Forest Gate was fined £10. At Portsmouth on August 11th a man was bound over in the sum of £10 for twelve months, while on August 16th a penalty of £30 or thirty-one days imprisonment was imposed by the West London magistrate on a woman living at Holland Park.

In the Hove case a number of witnesses gave evidence in support of the accused, but after the justices had retired to consider their verdict, the chairman said that the section of the Vagrancy Act under which the proceedings were taken provided that every person who professed to tell fortunes and deceived people committed an offence. In inflicting a fine of 40/- it was stated that any future cases would be more severely dealt with.

The Rev. G. Vale Owen, in the most recent of his illuminating articles in the "Weekly Dispatch" (August 21st), in relating experiences with regard to visions seen by dying persons, adds an interesting personal reminiscence. He says: "One incident of this kind happened some years ago. It is imprinted on my memory indelibly because it is one of those experiences which made me feel that what those strange people called 'Spiritualists' were talking about might possibly have some truth in it after all. It gave me a push-off on the road I since have travelled, first with prejudice, then with gradually growing conviction."

He continues: "It was the case of a young girl of 17. She had been through a very painful illness. But her pain had now passed away and given place to coma. From this she awoke but did not seem to be sensible of the presence of any of us in the room. But she was aware of another presence. For she gazed upward to one corner of the room and gradually there came into her face a look of the most intense joy and recognition. Who it was she saw I never knew, but that prolonged gaze, with its unearthly peace, went deep into my heart and helped to alter the whole outlook of life for me."

A column report of a recent lecture at Eastbourne on Spiritualism by Sir Arthur Conan Doyle is given by the "Sussex County Herald." The chairman, the Rev. J. W. Potter, in the course of his remarks, declared that Spiritualism was the coming science. He added that the Church, which had so far ignored Spiritualism, would have to open its doors to it, or truth would batter them down.

Booksellers report a growing interest on the part of the clergy in psychic literature. This is a good sign, and if with it is combined some practical investigation they will be in a better position to come to an opinion that may be worth something.

We come on a reminiscence of the early days of the movement in an account in the "Lyceum Banner" (August) of the events leading up to the establishment of the Blackburn Spiritualist Temple. In 1881 it was decided by the members to hold a regular Sunday service, and at the first of these in the Exchange Hall the speaker was Mrs. Emma

Hardinge Britten. She announced that she would answer written questions, and many were handed up.

A Rev. Mr. Collier, however, rose and objected that the questions submitted were such that any experienced speaker would be able to answer. He asked Mrs. Britten to accept from him a subject on which no ordinary speaker could deliver an address without study and research—"The Life and Work of Mahommed and their Effect upon the World." If she could speak on that it would, he said, go a long way towards convincing him that she really was inspired as she claimed to be.

Mrs. Britten at once rose and said, "Your question shall be the subject for this evening's discourse." She is described as at once entering upon "a learned and informative address," and for an hour holding her audience spellbound. At the close Mr. Collier rose and stated that he had never listened to a more polished address, and that it was a mystery to him how anyone called on at a moment's notice could, without aid, speak and give so much information as Mrs. Britten had done.

The head partner in an American law firm, an appreciative reader of *LIGHT*, calls our attention to a recent case in the United States Courts, in which the question of the mental condition of a prisoner was considered. In the course of his ruling, Judge David, who tried the case, observed: "You don't mean to argue that because Wanderer [the prisoner] says he saw spirits he is insane. I cannot stand for that. Why, look at Sir Conan Doyle and Sir Oliver Lodge. You wouldn't say they were insane, would you? They are men whose sanity no one dares to question, and they believe in spirits. Until such theories are disproved the world will have to hold them in respect."

Her Majesty the Queen Mother Alexandra has written through her secretary to Miss Elise Emmons accepting, with an expression of warm appreciation, one of Miss Emmons' little volumes of Nature Poems, and enclosing £1 for copies of the book in order to help the charitable purpose in aid of which it was published.

The "Daily Mirror" tells of a lady who, as hostess of a series of parties, stated that she was engaging a medium to give seances. And she asked, "Do you happen to know of a medium that is a bit merry? Those I've come in contact with are so serious." Yes, they have every reason to be so, as a result of the ordeals to which they are subjected, not the least of which is to provide frivolous entertainment for frivolous people.

Mrs. A. Gibson, writing from Hobart, Tasmania, tells us that that country is also the victim of drought, and she says: "Drought has been unknown on this island up to this last year. When we arrived in March every field looked like the African veldt—no green, fresh thing to be seen. This was foretold by a former astronomer from Tasmania, and he also said the drought would continue for, I think, two or three more years."

"The Brighton Herald" of the 13th inst., under the heading "An Astounding Séance," gives a long account of a sitting with Miss Ada Besinnet at Brighton.

It is not generally known that Mr. St. George Lane Fox Pitt, whose recent accident has aroused so much sympathy, was the originator of the incandescent electric filament lamp.

The "Empire News" (Manchester) of the 14th inst., contains a long story entitled "Spirit's Voice to Lover." It is Mr. Sidney Brier's account of how he was told by a mysterious voice to go in search of his sweetheart, Miss Joy Harding, and to save her from drowning. It is a remarkable story, but as we have no assurance as to its complete accuracy we do not reproduce it except to the extent of recording that the narrator of the story, who was anxious about the welfare of his girl friend after parting with her one afternoon, heard a voice whisper urgently in his ear, "Joy is in danger. Hurry!" Discovering the direction in which she had gone, he followed, and finding her on the point of drowning, plunged in and rescued her.

A pretty illustration of official meanness and bad faith is reported from Berlin. The Potsdam authorities, baffled in their search for a clue to a murder mystery, acted on the advice of a local fortune-teller, with the result that they were able to discover the author of the crime and were on the point of arresting him when he evaded justice by shooting himself. But instead of receiving any part of the reward offered for information regarding the murder, the fortune-teller, it is stated, is to be summoned before the Potsdam Provisional Court for breaking the law by practising clairvoyance! Let us hope that the authorities will have the grace to be consistent and include themselves in the charge as accessories after the fact.



## ON THE IMPORTANCE OF THE WILL.

THE ROAD TO FREEDOM AND MASTERY.

By MRS. PHILIP CH. DE CRESPIGNY.

In view of Mr. Arthur Wood's admirable articles on "Vale Owen and Swedenborg," it is perhaps permissible to reiterate the idea that the main object of the plunge of spirit into matter is the crystallisation of man's will. It seems hardly sufficiently emphasised that on other planes than this the complete development of the power of the will is of supreme importance—of the highest practical value. It is not sufficiently insisted upon, *per se*, in the education of children; even in earliest infancy the results of discipline in the fortifying of the will should be dwelt upon and explained, as giving the necessary grit for life's battles—not merely enjoined as "good for the soul" in a vague abstract fashion. In the teaching of the Churches, although the means of acquiring power of will, command of the self, are duly set forth as a road to greater perfection, the resultant increase, through the mastery of the body, in that power, is treated as more or less an incidental element in the general acquisition of virtue—not as in itself an asset which is to count for much.

## IN THE HEREAFTER.

It would seem from messages derived from many different sources that in the next world independence of what is here called time and space is attained according to the degree to which a man has developed his will. Mr. Wood, quoting, on page 502, from one of the Vale Owen messages, says, "that in the higher spheres, if a man should wish . . . to leave the summit on which he stood to go to some point nearer the horizon, he would do so by means of his will, and it would depend on the quality of that will whether he went fast or slow, and also how far."

Could a plainer statement of the supreme value of a disciplined will be conveyed? Those who have strong wills will progress; those who have weak wills be left behind, until, at great pains in a world of matter much less ready to react than this, some sort of stability has been evolved. Desire is a mighty force, but, unless reinforced by a strong will, it lacks the dynamic energy necessary for accomplishment.

Impact with dense matter should give a greater reaction than impact with the finer, more rapid vibration constituting matter on higher levels. All dense matter, in straining towards inertia, gives a fulcrum for the exercise and development of the will; man's whole pilgrimage here is a continued struggle between matter and his own will—from the mastery of the particles of the physical body to the subjugation of the matter around him. For the accomplishment of his designs here, an intermediary in the shape of muscular action in some form is necessary; on the plane next our own it would appear that matter reacts directly to the mere

## EXERCISE OF THE WILL.

To refer again to Mr. Wood's article, a quotation from

## THE PROCESS OF "DIRECT VOICE" COMMUNICATION.

Mr. Ernest W. Duxbury writes:—

I should like to add a note to the record of my sitting with Mrs. Wriedt, published in *Light* (p. 542), for the benefit of those who are making a scientific study of the *modus operandi* of spirit manifestations.

I restricted my quotations from the dialogue to such parts of it as I could remember with almost verbal accuracy, but a little conversation also occurred which was not reported. Among other things I remember distinctly that when Josephine stated that she had wished to materialise and show herself plainly I at once asked: "Are you materialised now?" to which she replied: "Yes, otherwise I could not talk to you."

If the theory be correct that "direct voice" phenomena require the materialisation of an artificially constructed larynx, it would seem not improbable that the communicating spirit would also have to undergo a partial materialisation in order to place itself in contact with this materialised instrument for the purpose of producing aerial sound waves.

Readers of the Vale Owen Script will remember that when visitants from higher spheres wished to make visible manifestations in spheres below, they had to condition themselves to the peculiarities of those spheres. It is not improbable, therefore, that a spirit desiring to effect a sensory manifestation in this material world will have to take on some degree of materiality in order to provide the operative *liaison* between the two spheres of existence.



MRS. PHILIP CH. DE CRESPIGNY.  
Novelist and Artist.

Swedenborg repeats this message of the annihilation of time and space: "When anyone goes from one place to another . . . he arrives sooner when he is in haste, or later if he is indifferent about it; the way itself being lengthened or shortened according to his desire of arrival although it is really the same way."

How important then it is that the will should be evolved into something that counts before we find ourselves in a state where the conditions of time and space, and the circumstances of life are directly subservient to it! How handicapped are we if through neglect of the same here, we prove weak willed and incompetent there! Self-mastery—the subjugation of the matter constituting the physical body—has been preached from time immemorial; the Bible and other occult literature are full of it. Much has been promised to "him that overcometh." If we use with intention the means of fasting and self-denial we shall gradually create in ourselves a force that must not only be reckoned with here, but will be an invaluable asset in higher spheres. Better indeed will he be that has ruled his spirit than he that has taken cities.

The Church has never preached the

## PRACTICAL VALUE HEREAFTER

of the results of control of the flesh. Surely the conditions of four dimensional space—so far as we can postulate them—are her business? We are told vaguely that it will count to us for righteousness, but the day for vague statements with no appeal to the reason is past. Modern scientific research is giving us a greater understanding of those realms where a "thousand years is as a day." That space and time—as we mean them—are mere words so far as the higher planes are concerned, has been known, through psychic sources, to Spiritualists and Theosophists for a long time, and to a certain extent understood. Now physical scientists are confirming the messages sent through from the other side. Bergson's theories, regarding time as duration only, are in tune with these messages received by the psychical world long ago. Professor Einstein's theories of relativity with regard to space and time are full of suggestion as to the importance of the will in four dimensional conditions. A study of his work—there are simplified books on the subject—will prove of great assistance towards realising the meaning of the statement that space and time are not—and that so much hereafter will depend on the exercise of will.

Now, surely, is the time, through self-control and self-denial, to equip ourselves for the world before us, to develop our will-power, including lucidity of thought, and so avoid hereafter the sufferings of remorse for lost opportunities.

This factor would also account for the brevity of the conversations. On merely psychological grounds it would seem strange that when the unique experience should have been effectuated of direct communication with some loved personality long separated by the barrier of physical death the ensuing conversation should be limited to a few sentences. Every student of materialisation phenomena is, however, well aware of the difficulty experienced by the materialised form in maintaining its stability. If, therefore, some degree of materialisation on the part of the communicating spirit were essential for the production of the "direct voice," the rapid dissipation of this materialisation would impose a severe limit on the length of the conversation, and would thus account for the brevity of the dialogues.

I may add that the link of association in spirit life of my mother and Josephine, who were unknown to each other in earth life, may be partly found in the fact that the sister of Josephine was saying prayers at the death-bed of my mother, who passed away in a state of coma.

HOW SPIRITUALISM MAKES FOR PEACE.—The Spiritualists' National Union, Ltd., has issued in pamphlet form the valuable essay on "Some Practical Aspects of Spiritualism," read by Mr. Stanley De Brath before the Conference of the Union held in July of last year at Reading. In these pages we have clearly demonstrated the relation of each of the chief aspects from which our subject may be regarded—scientific, religious, political and educational—to the greatest practical need of the day, the need for peace. The pamphlet may be obtained from this office, or from the office of the Union, 25, Thornton Lodge-road, Huddersfield, for 3d., or post free 4d.



# PSYCHIC PHOTOGRAPHY.

## THE PENDULUM.

### SOME MESSAGES AND A PSYCHIC NEGATIVE.

BY CORDELIA A. GRYLLS.

Last December, while I was lecturing on Spiritualism at Hobart, Tasmania, I made the acquaintance of a Miss B., who shortly afterwards lost her mother. Early in February, this lady, who has psychic powers, conceived the idea of approaching a local professional photographer, Mr. X., and asking him if we could together experiment in his studio with the hope of getting her mother's picture.

Mr. X. is a Scotsman who had some years previously investigated psychic matters, and had even tried with the medium Bailey and others to obtain psychic extras on negatives. He told me that, even though clairvoyants present saw spirit-forms beside the sitters, no results were obtained on any negative.

Mr. X. had long ceased to experiment, but he very kindly consented to give us an appointment one afternoon, and after a long chat we proceeded to expose six plates, which Mr. X. changed in a little dark closet in a corner of his studio. A perfectly black background was arranged, and we each sat in turn twice over, while the other two stood by the camera.

The operator, who was not present, and who had expressed himself rather scornfully in the morning on hearing of Mr. X.'s appointment with us, developed the plates next day in the ordinary course of his work. A few days later Miss B. and I called to learn the result, and found the once-sceptical operator fairly puzzled, for, on the sixth plate were all sorts of filmy markings and spirit-lights round Mr. X.'s picture, and on the fifth—my own picture—was found clean cut out of the emulsion right through to the glass—a pendulum! Miss B. and I at once recognised this as the symbol of my father, of whom I had been thinking at the time my picture was taken (see illustration).

The pendulum resembles that of a clock, is seven-eighths of an inch in length, and is placed about an inch and a quarter from my eye, which appears to be looking straight at it, as I was taken in profile.

For some months previously, I had been receiving messages by the "pendulum method" from a spirit I believe to be my father, who in this way has been cultivating my clairaudience; concentration on the letters being now usually sufficient without using anything that swings to them. He tells me the pendulum was put on the negative—it was evidently put, not photographed—in order to show I have the gift of materialising, which he defines as "making thought perceptible." It was, of course, his thought, not mine, that the pendulum represented. The success of the experiment was, no doubt, due to the harmonious co-operation of three psychic people, my own powers being still undeveloped.

To make clear the connection between the two ideas—father and pendulum—I may, perhaps, be allowed to add a few personal details. I never knew my father, for he passed over in my infancy; but, as a child, I used to cry for him, and also for a violin, an instrument he played well. I was adopted by a Sister of Mercy, and, as a young girl, I often heard her speak of her own and other clairvoyant experiences. Later in life, I found in her room the Rev. A. Chambers's books and "Through the Mists"—my first introduction to Spiritualism.

In 1907, I attended one of Mme. Ridley's circles, when a spirit, who answered in every particular to a photograph I had been given of my father—even to the velvet coat he was wearing—gave the message that I had the gift of spirit-photography. I then recalled that in 1904 I had twice experimented at her request with Mrs. Spring, an elderly medium, in a room near King's Cross; and on both occasions had obtained weird markings and filmy matter which I had never had on any other negative.

At a Paignton Spiritualist meeting in 1916 I was given a message that it was the scientific side of Spiritualism I should take up; the spirit who gave the message being described as one who had passed on at about 45, and who had been concerned on earth with the instruction of young people. My father passed on at about 45, and had been a house-master at Somerset College, Bath.

Therefore, I have evidence of my father's continued interest not only in me, but in any scientific experiment I may make on these lines; and the appearance of a pendulum on the negative, when I was trying for a psychic extra and wishing he would manifest, serves to me as the proof I had hoped to get some day that it is indeed he who talks to me by this method.

In order to restrict its use to the one spirit-guardian, I am never allowed to employ it without first receiving his signal—a touch on a particular part of my head; then I

concentrate on my father, make myself passive and get his thoughts. He told me he should only "talk this way" until I could get his thoughts without the pendulum; for he thinks (like Private Dowding's "Messenger") automatic methods unreliable, and apt to be interfered with by one's own thought and the thought of other spirits. Sometimes I feel the "jamming of the wireless" by these conflicting magnetisms, and am told to stop.

My father emphasises the fact that it is not enough to call oneself a Spiritualist and believe in spirit-communication to ensure happiness in the after-state. He himself passed away as a comparatively young man and carried over earthly conditions and habits from which he had to free himself in spirit-life. Therefore, it vexes him to hear psychic communications which, as he puts it, "make it

all too lovely," or lectures which minimise sin and the purgatorial process.

I rejoiced to find in the recent Stead messages in the "Weekly Dispatch" a corroboration of his teaching; showing that other reliable spirits are also pointing out—like my father—that things are not all lovely there unless people have here risen above self-indulgence of every kind.

I am told the best teaching of any I have discussed with my father on the subject of after-death conditions is contained in Mr. Sinnett's little book: "In the Next World."

**SPIRITUALISM IN HENDON.**—Mr. Thomas Blyton, Secretary of the Spiritualist Fellowship Centre, writes that the Hendon Town Hall Library Room has been temporarily secured for the Thursday evening weekly gatherings of members, the inaugural meeting being arranged for September 15th at 8 p.m. A special feature is to be made of the systematic working of séance groups associated with the Centre. Meanwhile the Executive Committee is endeavouring to obtain suitable and permanent headquarters in the district. Communications should be addressed to Mr. Blyton at his temporary office, 10, Babington-road, The Burroughs, Hendon, N.W.4.

**NOT A PSYCHIC PHOTOGRAPH.**—We have received from a Berkshire reader a photograph of two persons taken on a country lawn. The larger portion of the picture is obscured by a globe of white nearly obliterating one of the figures. We have had many of this type of photograph sent us in the past, and as this effect can be so easily produced accidentally, or otherwise, by a pin-hole in a camera that admits the light before and after the plate is exposed, it is quite clear that there is nothing psychic about such an appearance, the character of which sufficiently displays its true origin. There is a vast difference between this and a true psychic effect.



Photograph of Miss Cordelia A. Grylls, as taken by Mr. X. To the left will be observed the supernormal appearance of a Pendulum. In the negative this figure showed as a dead white "cut-out" figure.



## THE HUMOURS OF PSYCHIC RESEARCH.

By MRS. F. E. LEANING.

"There is a time to laugh."—ECCLES., iii., 4.

While "summer suns are glowing" and "Punch" contributes *more suo* to the well-being of the State, it seems an appropriate moment to take count of our own treasures of the kind. A writer in these pages—N. G. S., I believe—once contributed a delightful column on the Romance of Psychic Research, but that rarer thing still, the humour of it, still remains an untrodden path.

Some may question whether it exists; others may be shocked to hear that it does. There is not a great deal of it, certainly, but to the seeing eye it gleams out here and there like the mica in a bit of quartz, and is to be had for the seeking. It is worth search, for the darker aspects, the terror and the pathos, far outweigh it in quantity. Yet we find matter for a redeeming smile in such incidents as that of a certain Rector of Uplyme, who was so sure that all ghosts were "merely indigestion," that on the first occasion of finding one in his room, he courageously

### SAT DOWN ON IT,

and on the second "rushed up against her," for it was a lady ghost, in the passage. The third time was too much for him, and he then wrote to enquire of the previous occupants what it all meant. There was another person who, stricken with panic at the entry of a ghost into his bedroom, snatched up the nearest thing, which happened to be a water-bottle, and flung it at him. As this ghost was a drunkard's it was not an inappropriate defence, and proved quite effectual!

There have been ghosts who were, so to speak, too tough to be got rid of so easily, like that which persistently annoyed a certain Professor by bending over him at three o'clock every morning. At last the human worm turned, but on being attacked this ghost retreated towards a large press in the room, only to come on again a few minutes later, smoking a short pipe. Knowing who it was, the Professor adopted more reasonable tactics, and very sensibly asked, "Are you still owing anything?" upon which it transpired that it was owing money to a tobacconist.

Another ghost, professing to be an ancestor, attached itself to a pious family who had great searchings of heart as to the lawfulness of the acquaintance, and on one occasion sang a hymn (not to be found in any of our collections) to the effect that imps of hell should go away, as they were not wanted there. But this was thrown away as an exorcism, for

### THE GHOST SANG WITH THEM

in a loud voice, and then vanished.

It must be admitted that it is the looker-on who is entertained in these passages, rather than the chief actors, who are sometimes seriously annoyed. Mr. Theobald, for instance, had a lot of trouble with a ghost who could not be made to understand that to lock the bath-room door and hide the key, or to abstract the key from Mr. Theobald's pocket when he had locked it himself, spoiled the evidence; and there were a couple of ill-disposed spirits who managed to get into a locked box and tamper with a sealed envelope which a member of the S.P.R. had entrusted to him, which caused quite a coolness between those concerned.

One cannot be sure whether there was intentional humour or not in the ghost who suddenly seized a boy's ankle as he stood in front of an old-fashioned draped toilet-table; but possibly it was the only thing that occurred to him to do, like the other who seems to have made a "cabinet" of a coal-cellar, from which he rushed out and attacked a man sitting harmlessly having his supper, and not only that, but set his ghostly retriever on to him, and it bit! After this, the ghost who ordered coals, knowing that the master of the house had forgotten this commission, and the other who was seen out driving with the double of his brother-in-law, fall rather flat. But one really striking example of what this kind of phantasm is capable of is that of a man in Cornwall, whose double, having left his body in a dead faint at home,

### SET OFF FOR LONDON BY TRAIN,

evidently in high spirits, for he was seen by his astonished friends on the platform, waving his hand gaily to them as he was carried out of sight.

Let no one think that these choice examples are taken from obscure and unauthenticated records. Every one of them has chapter and verse in the writings of serious, learned and highly reputable authors, and there are plenty more in the same sources. They relieve the sobriety of the search after knowledge, and we are told that laughter has very wholesome and pleasant effects in the unseen. "A merry heart doeth good like a medicine," and in the intervals of being purged by pity and terror, it does us no harm to put away the solemn countenance and the woolly brain that often goes with it, and look out for the natural relief in things. These pages, as readers of them know and appreciate, are often irradiated by a happy wit. Cheerfulness is always breaking out, in accordance with the unconscious

humour displayed in our seriously-chosen motto. And why not, since the Maker of

### THE GREAT NURSERY,

which we call the Universe, has not failed to supply it generously with toys, and to plant deep within His children the instinct of play. It would be strange if among those innumerable angels, "ten thousand times ten thousand, and thousands of thousands" (Rev. v., 11) there should not be some who are lords of laughter, especially since some among us are beginning to note the lovely fact, obscured by centuries of unintelligence, that the greatest of all, Lord of men and Friend of the common folk, did not disdain to point with fresh and homely wit the great message that He bore.

## SUPERNORMAL PHOTOGRAPHY.

AN EXPERIMENT BY DR. OCHOROWICZ.

By STANLEY DE BRATH.

A short time ago it was suggested by one of the critics of psychic photographs—I think Mr. Whately Smith—that if such a photograph were produced on a rolled film that would be proof difficult to get over. I think, too, that the condition laid down was that the film must be supplied by the critic himself and no other. The test to which I allude below does not comply with the latter condition, but for those who admit the competence and the scientific honesty of Dr. Ochorowicz it is equally interesting.

In an abstract from the "Annales Psychiques," which was given in *LIGHT* of June 22nd and 29th, 1912, Miss Dallas translates:—

"Starting with the verification of an astonishing phenomenon, namely, the radio-photography of an etheric hand upon a sensitive film, rolled together and enclosed in a bottle, he passes on to a most interesting attempt to photograph thought."

"He has observed that the properties of etheric hands are not always constant; their changes show that when certain kinds of manifestations occur, it is at the expense of others. The causes of these changes are very little understood; but they appear to be affected by the 'good-will' or the reverse of the medium. There is an alternative character about these transformations; for instance, a well-materialised hand, when clearly visible, is mechanically inactive; mechanical effects are generally produced by invisible hands."

"On September 11th, 1911, Dr. Ochorowicz asked his medium during the hypnotic trance whether the double could penetrate a small opening in a bottle into which he would insert a film, and whether the etheric hand could produce an image within the bottle."

The medium suggested that the bottle should be stoppered.

"After cutting a piece of film rather smaller than a photographic plate he rolled it close and inserted it into a bottle; when inside it expanded a very little."

After the experiment he had to break the bottle to get the film out uninjured.

"He then immediately put it in the developing bath, unrolling the cylinder so as to keep the four edges flat at the bottom of the basin. The image of a hand soon appeared—not a small hand, as the medium had desired, but a large hand, with the thumb posed in line with the index finger, so that it might find room to appear on the film, which was 13 cm. wide."

"Dr. Ochorowicz adds: 'By what artifice could the hand penetrate the circumvolutions of the film with hardly a millimetre of space between them? How did it produce a straight image of itself on a curved surface without rendering the whole of the surface chaotic?'"

The numbers of the "Annales" from April, 1912 onwards contain most interesting accounts of thought-photography, simple images suggested to the entranced medium being reproduced on the plates. They are epitomised and condensed in *LIGHT* of June and subsequent months of the same year. It would be well worth while, instead of attempting to repeat experiments with the sole object of convincing the incredulous, to take all the experiments made by reliable persons as being authentic facts. Their synthesis would give valuable data for the consistent theory which is still to seek.

## LIGHT: A MOMENTOUS NUMBER.

Our own impression that last week's issue of *LIGHT* was of extraordinary interest and value is overwhelmingly confirmed by the letters received in which readers express their delight with it. There are already too many to quote, and they are still coming in. The issue is of course limited, and those who wish to secure copies of *LIGHT* should make early application.



## "LIGHT" PUBLICITY BONDS.

WHAT THE ADVERTISING CAMPAIGN FOR "LIGHT"  
DEPENDS ON.

If you pause for a moment to consider, it will become apparent to you that **LIGHT** is one of the most important journals of to-day—its message is vital to everyone. At no period of the world's history has there ever been a greater necessity for a Spiritual lead than at present. **LIGHT** each week offers to a restless world the key that can open the door to a future desired by all right thinking people. Small though the sales of **LIGHT** are in comparison with its sisters in the newspaper world, it is a power. We want to make it a greater power, and with your help this can be done.

Our limited resources prevent us from advertising **LIGHT**, and, for that reason, thousands of people have not heard of its existence. Did they but know of it the sales of **LIGHT** would at once increase and the journal become entirely self-supporting in consequence.

For this purpose the Proprietors of **LIGHT** propose the creation of obligations called

### "LIGHT" PUBLICITY BONDS

to the total amount of £10,000.

Publicity is essential to **LIGHT**. The fact is too obvious to need emphasis. If we hide our light under a bushel we are denying the people. Publicity costs money, therefore the Proprietors of **LIGHT**, to raise the money, have decided to ask you to take up these Bonds. They do not take the form of an ordinary financial proposition for the reason that **LIGHT** cannot be classed as a commercial undertaking in the general sense, although it is run on strictly business lines.

These Bonds carry no lien upon the undertaking in any way, that is to say, they are not mortgage bonds or debentures, and they bear no interest. The Trustees will, however, provide that the whole of the surplus profits of **LIGHT**, after meeting its running expenses, shall be placed to a Sinking Fund for the redemption of the Bonds on their maturity. These anticipated surplus profits are in fact the security for the Bonds. The Bondholders, as sympathisers with the cause which **LIGHT** represents, will stake their money on its success.

These Bonds will be issued in denominations of—

£25, £50, £100, £250.

The Trustees for the Bondholders are:—

VISCOUNT MOLESWORTH,  
SIR ARTHUR CONAN DOYLE,  
DR. ELLIS T. POWELL,  
H. W. ENGHOLM.

The Bonds will be redeemable at the end of ten years, but if at an earlier date the success of **LIGHT** should provide the necessary fund, the right is reserved to pay off the Bonds.

In the past we have been helped on our way through the **LIGHT** Development Fund. Our friends and supporters have given willingly to this fund, and their assistance has always been in the nature of a gift. But we now feel that by the creation of the Publicity Bonds the money received by **LIGHT**, though still somewhat in the nature of a gift, will provide a prospect of repayment enabling us to discharge our obligations subject to the success of the journal. That is to say while in a sense the money is a gift to a great cause there is an excellent chance of its ultimate repayment.

Let us now consider the prospect of the Bond-holders when **LIGHT** is backed up with financial support to advertise it and thus increase its sales. To put it briefly and simply, a sale of 20,000 copies of **LIGHT** weekly will make the journal self-supporting and show a profit. We are now convinced that such a net sale is a *certainty* and can be secured and held with a moderate advertising expenditure. The reason is to be found in the strictly economic methods adopted by the management of **LIGHT**. This journal is run on lines that reduce waste to a minimum and render extravagance impossible. The direction of **LIGHT** is in the hands of newspaper experts, who are in close and friendly touch with all the firms on whom the distribution of the journal depends.

Will you become a **LIGHT** Bond-holder to-day and so enable us to carry **LIGHT** into the highways and byways of the world? The sum we ask is ridiculously small, in view of the vital importance of the object we are setting out to achieve, which is:—

To guide the people along the true path of Spiritual progress;

To bring home to the World the Great Truth of Survival after death;

and open the spiritual eyes of mankind to the wonderful vista of the life eternal.

### HOW TO OBTAIN "LIGHT" PUBLICITY BONDS.

Fill in the application form below and send it, together with your cheque, made payable to:—

Viscount Molesworth,

Chairman for the Trustees of the **LIGHT** Publicity Fund. You will then receive an official **LIGHT** Publicity Bond duly signed by the Chairman of the Trustees.

NOTE.—You can apply for as many Bonds as you like.

CUT ALONG THIS LINE.

## APPLICATION FORM

FOR

## "Light" Publicity Bond.

To VISCOUNT MOLESWORTH, Chairman of the "LIGHT" Publicity Fund,  
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I enclose Cheque for £..... in payment of Bond of £.....

Name in Full.....

Address.....

Date.....

Please cross your Cheque, London Joint City and Midland Bank, Ltd.



## THE RELIGIOUS QUESTION.

THE OPINIONS OF A READER.

Although I have only been a Spiritualist for the last eighteen months, I have, during that period, read a great number of the best books written on the subject, and thereby greatly broadened my views. I confess, however, to being considerably startled on a recent Sunday to hear from the speaker on a platform that, in his opinion, the Bible was a book "unfit to place in the hands of children."

In condemning certain parts of the Old Testament we must always remember that it is an Eastern book, written by Easterns for Easterns, and that in those times, especially, things were openly spoken of, in a perfectly natural way, which would be very repugnant to our more refined minds to-day.

It always seems to me that the Book we are really concerned with is the New Testament, containing principally the life and teaching of the Master Christian, Jesus, and His followers or Apostles. Now, without venturing on disputable ground such as the Miraculous Conception, the Vicarious Sacrifice, etc., I think we must all concede that in the life of Jesus we have put before us the most perfect example of the Divine in Man that has been held up to the world throughout all the ages. Granted that great teachers have arisen at different crises in the world's history, when some fresh impetus was needed to raise the world to a sense of its own divine origin; and that most of their teachings were very sublime and beautiful. But, for our own generation, what more can we need for our standard of life than the pure and perfect teachings of the Blessed Master? He was Son of God, as we are all sons and daughters of God. He was divine, as we all have within us the spark of divinity. He was (is, I should say) our Elder Brother—our guiding star, the most perfect personification of Divinity in Man; given, as I firmly believe, to be our pattern and example to show us to what heights of perfection it is possible for man to attain. He inculcated no creeds and no dogmas. He spoke of God as our Father as well as His Father, and thousands of poor souls followed in His footsteps, and hung upon His words. What sermon was ever preached like His Sermon on the Mount, matchless in its simplicity and beautiful in its conception? People say Christianity has failed in its purpose to redeem mankind. Christianity has not failed; it has never yet been properly taught. Let us, as Spiritualists, see that it has its proper place. There can be no religion without it.

Phenomena are necessary, very necessary, because we need to claim proof of Eternal life and progression. But we need something more than that. We need something to emulate; something to feed our souls upon; living bread wherewith to build up our spiritual bodies; and if we take the pure teachings of the Master for our standard, I fail to see that we can go far astray. We need a Leader. Do men set out on a stormy sea in a boat without any pilot? or a company of soldiers go off to fight without their captain? Any community of people, whether in politics, or religion, or purely secular movement, must have its leader. When the "Light of the World" and "The Good Shepherd" mean to us something more than mere symbols, we shall make greater headway than we are doing now.

When I accepted Spiritualism, after what was to me the greatest grief of my life, it was its religious aspect which most appealed to me; and when in answer to continuous and earnest prayer I was given the personal revelation without which I would not be convinced, then a new life seemed to open up before me, because I knew in my inmost soul that I had found the truth. Last August I received the gift of automatic writing, which has steadily developed, and proved a source of untold joy and comfort to me, and also to friends for whom I have been privileged to get messages from loved ones passed beyond the veil. My own great comfort comes in letters; letters from my dear boy, who was sacrificed in the late war. On December 5th I was told who was my Guide, and since that time have had letters regularly from her. I have copied here a few extracts. She signs herself "Sister Grace."

On March 27th she wrote: "The way to everlasting Life is the way of the Cross of self-sacrifice and well doing. Take heed to follow in the footsteps of the Great Master, and your way shall lead you upward and onward into the light beyond this world of doubt and darkness."

April 3rd: "Remember that love is of God, and the pathway of progress is the way of unselfishness, and the way of sacrifice. Remember always the Angel Helpers are ever around and about you, and you will not be left to fight the battle alone."

April 10th: "The powers of evil were never more active than they are now. It is for God's people to be up and doing, to fight against all the wrong and misery around them, and to let the light of God's truth stream out over a world of sin and darkness."

April 14th: "Time is nothing to Eternity. All things work together for good to those who go about their earthly tasks with singleness of purpose—not self-seeking, but only wishful to do the will of the Heavenly Father."

April 28th: "Every cloud hides the brightness of its silver lining; even so, the Father's purpose is sometimes

hidden from mortals until we recognise that what seemed a trial and sorrow was really a blessing in disguise."

May 4th: "Perfect love casteth out fear. Where the love of God is there is nothing to fear. Be strong and of good courage, and trust in the Lord; for in the Lord is everlasting strength, and help for your every need."

June 5th: "The Voice of God is ever sounding in your ear. It is a still small voice, but you can never mistake its meaning. Blessed indeed are those who listen, and hearing, hasten to obey. Go forth in the fear of God, and remember that in His Holy Word you will find all the words of wisdom you need to carry you forward in your daily walk of life."

I will conclude with extracts from the letters of a clergyman, who passed to the Higher Life over twenty years ago, and who prepared me for my Confirmation and first Communion.

On May 22nd he wrote:—

"It is my joy and privilege to come to you and to tell you a little of the great truth of the Life everlasting to which you are surely wending your way day by day. The little life on earth is far too short for all the work laid out for us, and alas, how few, how very few of us so use that time to the best of our ability. I would say to you that the fundamental truth is this: that no Creed and no set religion can hide us away from the Mercy of God. His love is as boundless as the sea; neither height nor depth can measure it. And no man can say, 'Lo, here,' or 'Lo, there.' But He is everywhere, and most of all He dwells in the human heart; and those who can hear and answer to His call, happy are they."

On April 17th he wrote: "When on the plane of earth in my life work I preached 'Christ Crucified,' I now say to you that the Life of the Blessed Master is the truest form of worship. Follow Him, look to Him for help and guidance. He has said, 'I go to My Father.' And as His most blessed Life was one of love and self-sacrifice even so He showed forth in His own Body the love of God to all mankind."

FLORENCE LESLIE.

## THE DARKNESS BEFORE THE DAWN.

Mr. Frank T. Blake, president of the Bournemouth Society, forwards us an automatic script from the hand of an invalid lady about sixty years of age, who, he says, had had no previous experience in such matters and knew nothing of the Spiritualist movement. The writing came unsought, and without conscious volition on her part. We give some extracts:—

April 14th, 1921. My child,—This message have I for thee to write to-day:—

Arise, be of good courage, be not afraid, neither be discouraged at the evil all around thee; it is the upheaval, the warring of evil against good, which, never ceasing, reaches its great climax at the close of the passing age and the birth of the new. It is the war which the Spirit Hosts under their Captain, the Christus, are even now waging unseen around thee. The darkness ever deepens before the dawn. It was so before the coming of the Christus as the manifestation of Divine Love, the revelation of the perfect man Jesus, Son of God, All-Holy. It is even so at this season—the dawning age of great spiritual revelation, the birth pangs of which already rend and shake the world of incarnate men; the coming dawn, which already gleams on the mountain tops for those who have eyes to see.

Know thou that good is far greater than evil, of which it is but the negation, and although evil seems to triumph and overpower all else to-day, yet shall the Spirit Hosts in the battle prevail. For God is Love and the Supreme Good, therefore righteousness must prevail in the Father's own appointed hour.

Then pray, and watch with thy inward sight the mountain tops, where the fast-dawning morn of the new glad age of spiritual revelation brightens, and where Spirit Hosts of Heaven stand in battle array. Look onward to when, after the battle, the powers of evil, overcome, shall creep back to the depths. Then shall arise the age of the Spiritual in the fullness of day, when the All-Father will reveal new wonders and blessings out of His boundless love to the faithful and aspiring children of men, when the spirit of man shall be enlarged, when his spiritual eyes shall be opened, his mind illumined with Divine Truth, and his heart glow with love and burning zeal for the service of God and his fellow-man.

Then shall man incarnate begin at last to live the true life of the Christus, and to understand more of his high destiny; how man, a spark struck from the Divine Love, the Father-God of all, returns at last, purified and conqueror, to the Supreme Source of All Good whence He came.

Though you have suffered, bless God that you can and do feel—even pain. For the intended life is not to exist in the outward—to take part in events pleasing and amusing—this is living in dreams. The real life is that which is developed through feeling, and builds up a mass of rich memories in the soul.—"The Next Beyond."



## QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

### "STEREOTYPED" PHENOMENA.

E. COWPER.—The similarity you notice in the main features of the seances to which you refer is not a new feature in physical phenomena. They sometimes appear to become "stereotyped," and doubtless this is inevitable to the success of the unseen operators. Certain fixed lines are laid down on which, so to speak, the machinery can run smoothly. We cannot complain of this "grooviness" in the circumstances, especially as there is plenty of variation in the communications made and the forms and forces presented. It may be observed that in this particular case the medium's powers are restricted to one particular phase of phenomena, which, while it tends to a certain sameness of method, is doubtless largely accountable for the especial excellence shown.

### MISLEADING AND ERRONEOUS MESSAGES.

HAMPSTEAD.—These may be troublesome to the investigator, but to us they are proof of the utter naturalness of the communications. They partake of our human limitations, which bring mistakes and failures into every kind of experiment and investigation. As to the explanation in the particular examples you quote, there are doubtless various causes. We trace some to difficult conditions, as, for instance, where the psychic powers involved are immature and feeble. In other cases we have reason to suppose the interposition of communicators of the mischievous kind to whom the befogging of inquirers is a pleasant joke. There are such irresponsible and morally undeveloped people on both sides of the veil. In your case there is a suggestion of the play of the subconscious mind, with which *LIGHT* has dealt frequently in the past. Some people have to work through a great deal of these difficulties at the start until the channels of communication become quite clear.

### TRAVELLING CLAIRVOYANCE.

W. B.—It is impossible to deal exhaustively with every question in this column. We have occasionally to omit matters that might qualify some of our observations which must be taken generally. And in the present instance we did not mean to imply that the answer given covered every case of "recognition." As the Editor has more than once remarked, we have to take account of a number of different causes in determining the explanation of some particular phenomenon. He can endorse the accuracy of some of your remarks on precognition and prevision from his own personal experiences. There is certainly evidence for spirit agency in some of these cases, just as in others there is no evidence at all—they appear to be sufficiently explicable by the

psychic powers of the incarnate spirit. In these matters it is well to bring in the "law of parcimony" and adopt the near rather than the remote cause, if it sufficiently covers the facts. We do not yet know all the powers of our spiritual nature. We do know that the powers of some spirits while still incarnate transcend those of many of the discarnate ones.

### WHY ARE SEANCES HELD IN THE DARK?

L. CAREW.—This is a very old question and may be said to have been done to death. In how many processes of nature is not darkness necessary? The development of a photographic plate must be done in a dark room, and the best results in wireless telegraphy are obtained in the dark hours. We do not know why this is so, we only know that it is, and to raise objections to our phenomena on the grounds that many of them require darkness for their fullest manifestation is simply to quarrel with the laws of nature. It should not be forgotten either that nearly all, if not all, forms of physical phenomena have been produced in the light—a sufficient answer to the old parrot cry, "Why are these things always done in the dark?"

### THE FOX SISTERS.

H. I. S. (New Zealand).—The "Fox girls," as we have often said before, were the victims of the general ignorance of psychic laws which prevailed in the days in which they lived. In these and other cases of the kind, it has to be admitted, however regretfully, that human frailties sometimes overpowered the messenger and sullied the message. Some of the charges made against the mediums of the past are true, some are partly true and partly false, and some are wholly false. But what does all this prove? Precisely the same thing can be said of the pioneers of every other movement, religious, social or scientific. It is no argument, for example, against the Temperance movement to say that a few of its promoters or followers were secretly addicted to the bottle. It is only an argument against the people themselves. We prefer in these matters to follow the line of reason and common-sense rather than to entangle ourselves in profitless disputes as to whether a given medium of the past was or was not guilty of some breach of the moral law, especially as the thing belongs to the past and the facts required to decide the question are often wanting, and it is impossible to-day to arrive at the exact truth. Suppose we were told that Franklin or Newton or Galileo was discovered to have blemished moral reputations. In what way would that affect the value of their discoveries? Even if the charges were found to be true we should not waste time upon considering them. They could have only a personal interest—quite irrelevant to the actual work done by each of the discoverers.

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## ANSWERS TO CORRESPONDENTS.

**IGNOTUS.**—The lines occur in Bret Harte's poem, "A Newport Romance." As an instance of the "haunting" of a room by the scent of a flower, we have quoted them more than once in these columns:—

"The delicate odour of mignonette,  
The ghost of a dead and gone bouquet,  
Is all that tells of her story, yet—  
Could she think of a sweeter way?"

**E. P. P.**—We do not remember the manuscript, and will look for it. Thank you for the lines, which, although they embody a fine thought, are not quite suitable.

**JOHN YOUNG.**—Thank you very much for the various leaflets. You have a good metrical style, although we are unable to find anything suitable for quotation, except perhaps in the case of the last poem sent ("Love's Vision") which we will consider.

**B. M. GODSAL (San Diego).**—Your letters are always welcome, and we find the notes you send generally useful. We only regret that the incessant pressure of work prevents our writing to you personally in acknowledgment. But that you will understand and excuse. You seem to be doing your full share of work in the movement in California.

**J. W. GILMOUR (Belfast).**—Your letter and note in regard to psychic photography are welcome, although we are unable to use the latter, for which we thank you none the less.

**G. W. MAKIN.**—Thank you very much for the anecdote about the late Mr. John Lobb. The episode must have impressed you deeply, although it is not quite evidential enough for publication.

**REV. THOMAS DOWNS (Sydney, N.S.W.).**—Your letter is received and the contents appreciated. We have not yet seen the little volume you mention. Perhaps it may come to hand later.

**DEVONIAN.**—We cannot be answerable for the opinions expressed by speakers whose addresses are reported in *LIGHT*, as you would doubtless agree. We can only suggest, therefore, that you refer your question to the lecturer direct.

## SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

**Leicestershire.**—Limes Hall, Limes Grove.—6.30, Mr. Harry Boddington.

**Croydon.**—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. A. G. Maskell.

**Church of the Spirit, Windsor-road, Denmark Hill, S.E.**—11, Miss Violet Burton; 6.30, Mrs. C. O. Hadley.

**Holloway.**—Grove Dale Hall, Grove Dale-road (near High-gate Tube Station).—To-day (Saturday), at 7, whist drive in aid of building fund. Sunday, addresses and clairvoyance: 11, Mrs. E. Eddy; 7, Mrs. Podmore; 3, Lyceum (conductor, Mr. Wm. Drinkwater). Wednesday, 8, Mr. T. W. Ella, trance address.

**Brighton.**—Athenaeum Hall.—11.15 and 7, Mr. A. Punter; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. A. J. Cramp.

**Peckham.**—Lausanne-road.—7, Mrs. A. Jamrach. Thursday, 8.15, Mrs. C. O. Hadley.

**St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).**—7, Mr. Woodward Saunders. Wednesday, 8, Mr. and Mrs. Brownjohn.

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"For theirs is the Kingdom of Heaven." Every tiny tot—every growing child on this earth has its allotted duty in this life. Do not let them be cut down cruelly by starvation and pestilence before their work is hardly begun! The cry of at least one child is going out to you as you read these words—it is seeking your heart—asking your mercy—pleading for your help. The Saviour would not have turned from a needy child—as a follower of HIM you surely cannot refuse the children's appeal. He gave again and again and finally He gave His life. Won't you give a little to save a child in His name?

No matter whether you are rich or poor—whether you struggle to earn your daily bread or are blessed with an "income"—there is a child asking you to save its life. Just what does surplus money mean to you? Perhaps legitimate luxury, perhaps more food than usual—perhaps an increase in your savings account! To a poor stricken child in the famine-ridden areas it means more than all of these together—IT MEANS LIFE ITSELF! Can you pass over such a call for mercy—can you look on unperturbed when some of your money will save a child from agonising, lingering death?

Remember the Master watches and expects you to do your duty! If you have given before—please give again and perpetuate your good deeds. If you have never given—give NOW—if you never give again!

**"FOR MY SAKE." By James Brunton Stephens.**

"Inasmuch as when the little ones did languish  
Ye put forth the hand to make their burdens light.  
Inasmuch as when they lay on beds of anguish  
Ye were with them in the watches of the night,  
All the joy ye brought to light when sorrow hid it  
Now awaits you, an exceeding great reward.

As ye did it unto these, to ME ye did it—  
Enter ye into the joy of your Lord!

Inasmuch as though ye might not touch or tend them,  
Ye were with them in your love to heal and save—  
And were hands and feet to those who did befriended them  
By the gold and by the silver that ye gave."

In Russia to day, 20,000,000 of people are starving. The disease infested bodies are being flung to the waters of the Volga or allowed to rot and fester by the wayside bringing pestilence and death to untold others. Children strip the bark from off the trees and greedily devour it. They have eaten their domestic animals. Cats and dogs are no more and even the rodents have been used as food by these starving mortals. It is unthinkable that such conditions should be allowed to prevail. You surely will not tolerate one moment longer.

These children are foodless and hopeless—unless help comes quickly. They have lived in many cases on garbage. They know famine and all its horrors—they face death bravely, for to them it seems inevitable. These stricken children must be weaned from these horrors.

Won't you save a child? Won't you give of your earthly treasure to confer a Heavenly blessing upon some poor mite? Give whatever you can afford—but give quickly.

Every hour's delay in giving may condemn one more suffering child to death. Is there one amongst us who dares to allow an innocent babe to pass "over the border" without making an extreme effort to save it. To let a child drift into Eternity is surely equivalent to lending a hand in its destruction! Our conscience demands immediate action—our creed says "give of our worldly wealth"—our Heavenly Father expects us to do our duty! Will you hesitate until all is lost?

While you delay there are children whose bones break through the withered skin—whose eyes look out from the sockets with the fiery glow of the fever of Famine. These children are flesh and blood, but their limbs are twisted and distorted, by suffering, and they raise their poor wan faces and wait pitifully for food. Every hour suffering mortals meet death by casting themselves into the darkening surging waters of the Volga. Suicide is sin, but who shall condemn the seeker after relief? Rather shall they be condemned who withhold relief and send others to their death.

Do not neglect their cries—do not let the thoughts of a holiday enjoyed, or about to be enjoyed, swamp your inborn goodness and mercy. Give and save. If you have given—please give again. If you have never given GIVE NOW FOR MERCY'S SAKE. It might have happened to you. Fill in the form NOW.

**THEY STRUGGLE ON AND ON IN AGONY UNTIL THEIR SUFFERINGS BECOME UN-BEARABLE AND THEY FALL BY THE WAY. VICTIMS OF THE GREATEST CATASTROPHE THE WORLD HAS EVER SEEN.**

"30,000,000 in the Russian Famine Zone having eaten cats, rats and dogs, are now fleeing from their homes in a desperate search for some place where there is some food."

—DAILY EXPRESS, July 23.

"Bark is being stripped off the Trees for Food."

—DAILY CHRONICLE, July 23

#### SAVE THE CHILDREN FUND.

(Registered under the War Charities Act, 1916.)

**PATRONS:** His Grace the Archbishop of Canterbury; His Eminence Cardinal Bourne, Archbishop of Westminster; the Rt. Hon. Earl Curzon, K.G.

To Lord Weardale, Chairman of Committee of "Save the Children" Fund, (Room 406), 25, Golden Square, Regent Street, London, W.1.

Sir,—I would like to make a gift to help the Starving Children in the Famine Areas of Russia and enclose.....as a donation to the "Save the Children" Fund.

Name .....

Address.....

"LIGHT," August 27th, 1921.

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